



A N

answere to a certeine  
Booke, written by Maister  
*William Rainolds Student*  
of Diuinitie in the English  
*Colledge at Rhemes,*  
and entituled,

A Refutation of sundrie repre-  
hensions, Cauils, &c.

*By William Whitaker, professor*  
of Diuinitie in the Vniuer-  
*sitie of Cambridge.*



Printed at London for  
Thomas Chard.

1585.





Jackson Fund  
September 28, 1954

The Great, Baron of Burghley, Lord High  
 Treasurer of England, and Chancellor of  
 the University of Cambridge.  
 His Son, William Cecil, Knight of

THE  
 HISTORY  
 OF  
 THE  
 REIGN  
 OF  
 CHARLES  
 THE  
 FIRST  
 IN  
 THE  
 YEAR  
 OF  
 THE  
 REFORMATION  
 OF  
 THE  
 CHURCH  
 OF  
 ENGLAND  
 BY  
 JOHN  
 HALL  
 ESQ;  
 OF  
 THE  
 MIDDLE  
 TEMPLE  
 ESQ;  
 IN  
 TWO  
 VOLUMES  
 THE  
 SECOND  
 VOLUME  
 LONDON  
 Printed by J. Sturges, at the Golden-Anchor in St. Dunstons Church-yard, 1719.



To the right honora-  
ble Syr *V*illiam Cecill, Knight of  
the Garter, Baron of Burghley, Lord high  
*Treasurer of England, and Chancellor of*  
the Vniuersitie of Cambridge,  
*Grace and peace.*



*T*is not vnknownen  
to your Honor, how  
the aduersaries haue  
neuer ceased since  
the beginning of hir  
Maiesties moste hap-  
pie reigne vntil this day, by their bookes  
in great numbers written and published,  
and by a lother means, that possiblie they  
might deuise, to trouble the state of the  
Church, and to diffame that holy religi-  
on of Christ, which through Gods great

## THE EPISTLE

mercie, and godlie lawes of our gracious  
 Sonereign, is according to his holy word  
 established amongst vs. What they haue  
 wrought with manie of al estates, and  
 how mightelie they haue preuailed with  
 that strong & effectual illusion of Satan,  
 which hath aduanced Antichrist vnto  
 that supremacie of power, authoritie, and  
 credit in the world, wherof the holy ghost  
 by SS. Paul & Iohn hath foretold, la-  
 mentable experience can witnes in the  
 backsliding, and continuall falling of ma-  
 nie away from vs, to their own final per-  
 dition, to the grief of the godlie, & to the  
 great encouragement and comfort of the  
 enemy. And among other examples of  
 this Apostasie, I offer to your Honor one  
 verie notable, euen the man with whom I  
 haue in this booke to deale, who hauing  
 bene late not onlie a common professor  
 of our religion, but a publick minister and  
 preacher

## DEDICATORIE.

preacher of the same in our Church, hath  
 not onlie reuolued from vs, through some  
 worldly tentations, and run ouer ouer our  
 enemies cap, but hath also lifted vp his beel  
 against vs, and in open writing most ma-  
 liciously and bitterly railed at vs. Occasi-  
 on of uttering his conceiued malice a-  
 gainst vs, in his late writing he taketh by  
 a certain Preface of mine before the an-  
 swer to D. Saunders demonstrations of  
 Antichrist, which being not verie long,  
 and handling no great variety of matter,  
 I neuer thought could haue prouoked the  
 Aduersarie so much, or procured so long  
 and large a Confutation. I looked rather  
 that the substance of my book concerning  
 Antichrist, should haue bin answered by  
 some that would maintein Saunders argu-  
 ments, wherby he laboreth to prooue that  
 the Pope cannot be Antichrist; which be-  
 ing in deed a weighty and most materiall

## THE EPISTLE

controuersie, required the learning and diligence of the most sufficient schollar amongst them. Neither could I otherwise suspect, but seeing I had written in latin against a latin Adversarie, he who soeuer should take in hand to set forth any thing against me, would haue done it in the latin tongue. But M. Rainolds, who was appointed (as he saith) to answer my booke of Antichrist, and in all his actions professeth himself to be ordered by those, to whose gouernment he hath submitted himselfe, pretending in shew to publish a confutation thereof, hath written onely against the preface, wherein are handled other matters, & so hath answered nothing to the principall question, wherof the booke, that he would seeme to haue confuted, speciallie entreateth: & further hath written not in latin as I did, but in english, as liked best his  
gouer-

## DEDICATORIE.

gouernors & himself. Whereupon I was  
at the first partly persuaded to passe ou-  
ner this Refutation of his with silence; &  
the rather, because I listed not to reason  
or deale against such a one as he is, of  
whom for manie respects I could not con-  
ceiue anie hope at al, that euer my labors  
should doe him good, hauing thus embru-  
ced pernicious & deceitful error, & wil-  
fullie cast awaie from him the loue of the  
truth, which once he had in shew recei-  
ued, which he pretended to beleue, and  
which he did in deed profes. Which kind  
of men through Gods iustice for the most  
part are giuen ouer into such reprobate  
hardnes of hart, that they can neuer af-  
ter be reclaimed, but continue alwaies de-  
esperate to their euerlasting destruction.  
Notwithstanding, when I perused better  
the contents of his booke, and tooke aduise  
of the godlie, what were best for me to do

A 4          herein,



## THE EPISTLE

herein; whether I should make answer to this man, or rather obeying king Ezechias commandment, let him alone, and say nothing to him, I was in the end resolved to set forth a plain and sufficient answer to his whole volume, not for his sake, of whom I haue no hope, nor respect, but in regard of others, who thereby maie either be confirmed in the truth, or preserved from error.

I see the Aduersaries drift especiallie was, to breed in the minds of our countrymen a misliking of this our religion, which himself hauing once liked wel, was after (I know not how) moued to mislike. The which he endeuoreth to performe by some other means, then heertofore haue commonlie bene vsed, as anie man reading his book may soon obserue, wherein he shal finde continual allegations of testimonies out of our owne writers, craftely brought  
in,

## DEDICATION II.

in, to shew a dissension of iudgements amongst our selues, that so his readers may be induced to thinke the worse of our doctrine, and of vs at. A deuise full of fraud, dishonestie & malice, to take advantage of mens infirmities & imperfections against the eternal truth of God, which be cannot by ordinarie & lawfull kind of reasoning refute. Betweene Luther and Zuinglius about the Sacrament, was a sharp contention, hotlie debated in many books, & the same hath continued since to the great hindrance of the gospell and offence of many. In which contrary writings and discourses, are found oftentimes harder speeches of either against other, then were to be wished, yet such as the good seruants of the Lord in contention about the truth, sometimes armed to vtter against their brethren. S. Paul openlie and sharply reprehended S. Peter to his face, whereat

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whereat wicked Porphyrie caught a like occasion to rail at Christiā religion long since, as our aduersaries do at these daies. What a violent and troublesome contenttion was there betweene Theophilus of Alexandria, and good Chrysostome of Constantinople? Who knoweth not how sharplie Cyrillus a learned and wise Bishop of Alexandria hath written against Theodoritus a godlie and catholick Bishop, in a controversie touching the catholick faith? Both Bishops, both catholickes, both learned, both godly, both excellent pillars of the Church: and yet he that readeth both their writings, would thinke that both were dangerous enemies of the Church and faith of Christ, and of all Christians to be auoyded. So in the bookes of Luther and Zuinglius, and those that maintaine either part, appeereth (I graunt)

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graunt) great sharpnesse and bitternesse  
of diffension: who all notwithstanding, if  
ye set the heat of disputation aside, were  
as godlie, as learned, as zealous Chri-  
stians, as the worlde had anie. Nowe  
commeth in M. Rainoldes like a craf-  
tie enemye, and gathering a heape of such  
speeches, out of sundry their booke, bath  
in diuers places of his confutation inser-  
ted the same, as anie occasion woulde  
serue, to make his readers acquainted  
therewith, that seeing such earnest con-  
tention among the chiefeest professors of  
the Gospell, they may be further with-  
drawn in alienation of minde from the  
loue and liking thereof. VVherein also  
to helpe his purpose, he hath vsed two  
kindes especially of unlawfull sleigh-  
tes. One is, to report among others the testi-  
monies also of open Aduersaries to the  
doctrine of the Gospell, as namely of Ga-  
briel

## THE EPISTLE

Brief Fabritius against Beza, and of  
Castalion, and such others, as eyther  
being professed papistes, or doubtful pro-  
testantes, ought not in this case to be re-  
garded. Another is, to falsifie the iudge-  
mentes and sentences of our writers, and  
so to make moste vnttrue reports of them.  
As for example, in his 12. cha. pa. 356.  
he affirmeth, that we begin secretlie to  
disprooue the Churches faith, touching  
the manner of Christs crucifying, name-  
ly, that his handes and feet were pearced  
with nailes, and for prooffe hereof alled-  
geth testimonies out of Marlorate,  
Musculus and Bucer, in whom no such  
thing is in anie place to be found. And  
that euery man maie perceine what plea-  
sure he hath, & what libertie he taketh  
to himself of speaking and reporting a-  
ny thing vntuely, he accuseth Castalion  
to haue made a discourse in the Preface  
Written

## DEDICATORIE:

written to K. Edward the sixth, before  
his translation of the Bible, in proofe that  
Christ is not the true Messias; which ver-  
dilie is a foule slander, as any man may  
iudge that readeth the same: so becha-  
ge us with the abhominable heresies of  
the Trinitarians, Libertines, Ana-  
baptists, Antinomi, David George,  
and such like, whom we detest as much  
as they, against whom both wee haue  
written more then they, and our Magis-  
trates, both ecclesiasticall and ciuill, haue  
also seriouslie proceeded. With such alle-  
gations of al sorts, out of al writers, for al  
purposes, hath he fraughted and stuffed  
his booke: other substance and waight of  
matter is there none therein, so that of it  
self it might be thought moste vnmortbie  
of answer. Yet because such bookes doe  
harm abroad, and it is expedient to haue  
the aduersaries folly and weaknes detea-  
cted,



## THE EPISTLE

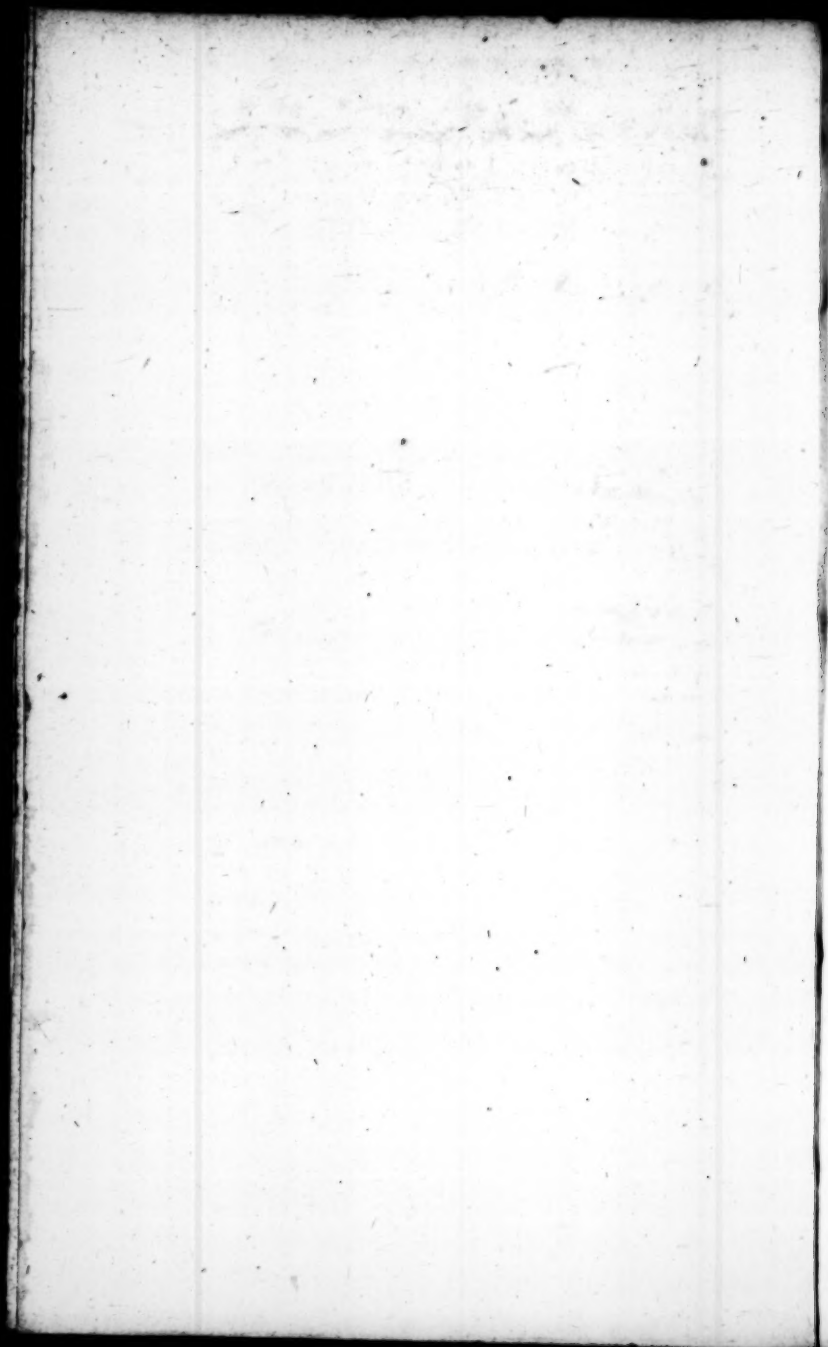
eted, I haue vnder taken this labour of answering M. Rainolds, and that in english, for the same consideration that caused him to leaue the latin, and write in the english tongue: which I thinke he hath not done, so much for want of skil therein, as that his writings might commonlie be read and vnderstoode of englishmen. This my labour I offer to your Honors good acceptation, humblie beseeching you, that I may publish it vnder the safeguard of your honourable protection. And as you haue bene alwayes a zealous louer of Christes Gospell, and by your godly wisdom haue done your endeuour to aduance greatly the Lordes cause from time to time, and to hinder the practises of the enemy, so I beseech the Lord to encrease in you all those Christian vertues, to the benefit of Christes Church, and the common wealth of this Realm. Thus  
I com-

## DEDICATORIE.

I commend your Lordship to Gods moste  
mercifull and gracious preservation, be-  
seeching him to prolong your dayes vpon  
earth, with multiplication of all graces  
necessarie for this life, and for the life  
to come.

Your Lordships to commaund,

*William Whitaker.*





# AN ANSWER

TO MASTER RAINOLDS PREFACE.

NOLDS PREFACE.



Hether *Master Rainolds* were appointed by his *gouvernours* to make this answer, as he saith, or els of his owne accord tooke the matter in hande without commission of any superior authoritie, I take it to be a thing of small regard, both in respect of himselfe, and of his worke, and also of those his superiours, to whose direction he professeth to haue committed himselfe, and all the giftes he hath. Onelie this thing I cannot belecue., although it be no more materiall, then the other, that he was so loth to take vpon him this buisines, as he pretendeth. For if we consider not onelie the manner of his writing, wherein appeereth as great malice against the trueth of God, as shameles railing at Christs gospel, and professors thereof, as notable pride, presumption, and hardnes of hart, as euer hath done in anie enemie heretofore; but further also how necessarie it was for him, being a Renegate, and of a Minister and Pastor of a Church become

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sodenlie

sodenlie a seminarie Priest, & therefore liuing in great suspicion. mongst his fellowes, to approoue by some publike testimony his vnfeigned conuersion to their synagogue, we shall not easilie be perswaded to thinke there was in the man such vnwillingnes in this matter at the first, as he would haue vs to suppose. But as vaine declamors are commonlie wont to excuse themselues with pretense of being loth to attempt so waigh-tie a matter, that they maie seeme somewhat vnwilling to doe the thing, which in truth they doe moste willinglie and studiouselie, so *Master Rainolds* could not deuise a more commodious beginning of his declamatorie preface, then a protestation of lothnes to write that, which anie man maie easilie iudge he went about with all his will, industrie, and habilitie.

And that you maie the rather imagine he was forsooth verie lothe to take this matter in hand, he can shew you diuerse reasons, that made him so loth: and yet the true reason, that ought indeede to haue hindred his course, he toucheth not, that herein he was to set himselfe against the knownen truth, to write against his conscience in open maintenance of wicked heresies, to fight for Antichrist against the Lord, and finallie to commit the sinne, that either in proprietie of nature is the greatest of all, or commeth neereft vnto it. One reason was, he saith, because he sawe manie in that societie, *as willing and more hable to undertake, and dispatch a greater matter then that. As willing Master Rainolds?* whiche then haue you dissembled before in telling vs you were vnwilling: now by your owne confession you were willing enough,

enough, but there were manie also in your Colledge, as willing as you. Whereof surelie we haue no doubt, that you are all moste wilfullie bent, and earnestlie disposed to doe what harme anie of you possiblie can to the Church of England. As for your knowledge and habilitie to performe against vs anie notable enterprife, we haue no care, we stand in no feare of you, we knowe what pith is in the strongest of you. And for your selfe, *Master Rainolds*, I am of opinion, that you maie truelie rake the garland from your owne head, and giue itrarher to manie others of your fellows.

Another reason he faineth to be, for that he thought it some iniurie to Catholikes to dispute against Pag. 4. that sauage and barbarous paradoxe, namelie that the Pope is Antichrist. What iniurie could this be thought done to your Catholikes, *Master Rainolds*, to write in defense of your Pope, and prooue him not to be that Antichrist, then which a greater pleasure can no man doe for him, and for his Church, it being apparant, and so of manie Christians beleueed, that he is indeed no other, then the verie Antichrist himselfe? In which respect perhaps your conscience tolde you, that if you opposed your selfe against this trueth, therein should you offer iniurie to your Pope, and Pope-catholike brethren, whome the same so specially doth concerne.

You saie I know not what Antichrist is, against whome I write, and that sometime I make *Antichrist* to be the wholl Catholike and vniuersall Church, *Contra Sander. pa. 6. in principio.* wherof the Pope is head: which to be a pregnant vn-trueth, he that looketh on the place, may see.



Haue I saied, the Pope is head of the Chatholike vniuersall Church? or the Catholike vniuersall Church is Antichrist? what will you be ashamed hereafter to write, that in the first entrance write thus vntruelie without shame? and yet hauing your selfe auouched so notorious an vntruth, you dare make mention of *Lucians* true historie, which booke, as may seeme, you haue not onelie read ouer with diligence and delight, but also translated into English, & propounded vnto your selfe as worthie of your imitation. For to giue you that praise, that of due belongeth vnto you, *Lucian*, if he liued, could hardlie coyne more passing vntruthes, or scoffe more kindlie at Christ and his gospell, then you haue done.

pag. 5.

A greater reason was, he saith, for that he abhorred to deale with heretiks, who passe al other in pride and ignorance, and of all heretikes, he maketh vs of England to be the worst. Indeepe true it is that heretikes for the most part are obstinate & past amendment, & therefore a great wearines & vexation of minde is it to maintaine contentions, and disputes with them, whereof in the end small profit doth redound. But this complaint of hereticall wilfulnes nothing toucheth vs, who by Gods grace are far from al kinde of heresie, and hold no other doctrine then that which the Prophets and Apostles, and Iesus Christ him selfe haue taught vs, & which is plainly contained in the bookes of canonicall scripture, from which if labouring to dissuade vs you cannot preuaile, no maruell is it. And in defending the same, we are content to be esteemed of you contentious, proude, ignorant, and as you list. We are

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not so much in loue of your society, nor seeke your fauour and commendation to greatlie, that we will ioine in vnitie with you against the Lord, his trueth, and Church. If you thinke we are proud, tell vs wherein our pride consisteth. If in that we will not yeald vnto you, nor giue ouer maintenance of the Gospell, pardon vs, *Master Rainolds*: modestie in the Lord is an excellent vertue, but the modestie that betraieth the trueth of God, is accursed. Other pride (I doubt not) we are as cleare from, as your selfe or anie of your fellowes. And for ignorance, we may thinke it was some spice of pride in you to obiect it vnto vs, who for anie thing that appeereth haue no cause to brag of such knowledge, or to challenge more to your selfe, then you may safely graunt to an other. For tell vs what learning is, wherein it consisteth, and howe it maie be gotten? Vnles you haue some speciall meanes, and as it were some secret waie to attaine vnto it, which others haue nor, I see not why we should thinke that you haue gotten a greater measure of learning and wisdom, then others who haue vsed as great indeauour as your selfe. And what the matter should be, I know not, that you are sodenlie become so learned and that we haue lost all learning. But were you as learned as euer anie was, or could be, your learning shall not be hable to hurte the cause, that we defend: your learning shall in the end deceiue you: and you that now boaste of your knowledge, shall then be ashamed of your ignorance. To knowe Christ out of his worde, is true knowledge, sound learning, and perfect wisdom.

Certaine examples you rehearse of our igno-

*What is true  
knowledge,  
sound learning  
and perfect  
wisdom.*

rant assertions, onelie thereby to make our cause seeme odious to the simple : but the reasons of our assertions you pretermitt, which is your common sleight, continuallie to tell your readers that such and such opinions we holde, and not to shew the maner, nor to remember or answer our reasons. Wherein I desire the reader to consider how vntruelie *Master Rainolds* hath charged me with a wicked heresie, that in this man he maie beholde the conscience of a Papist. He setteth downe for one of my sayings, that *Christ is not begotten of the substance of his father* : a slander moste manifest, in a matter of greatest moment. I haue not written thus, no, I neuer thought thus. I abhorre with my hart all such blasphemy against the Person of our sauiour Christ. But in the meane time what hath this slanderer deserved? Let the reader equallic iudge betweene him and me, and by triall hereof esteeme more indifferentlie of the rest of his malice.

pag. 7.

Now the greatest cause of all that made him so loth, was, he saith, because he found in our doctrine no staie or certentie, which yet, if it were true, should haue ministred vnto him greater will and courage, forsomuch as the doctrine that standeth vpon no certaine staie is easilie disprooued and ouerthrowen. But in trueth *Master Rainolds* perceiuing our doctrine to be grounded vpon the foundation of the Prophets and Apostles which maie not be remooued, and knowing we will not yeald to mens doctrines and inuentions whatsoeuer, differing from the holie scriptures, but rest our selues whollie vpon the written word of God, I thinke he was indeede somewhat discouraged

couraged, as great cause was he should, being sure his engines could not preuaile against the same.

And what greater steadfastnes in religion can be required, then to holde Gods word, which we professe to be the ground, whereon we build our faith? If you can shewe, wherein we swarue from it, we will not refuse your instruction. But saie not now we are vnstaied, when as you knowe we relye our selues whollie vpon the worde, vnles you will denie Gods word to be a certaine rule and staie of doctrine. We plant not our religion in mans iudgement & vncertentie of Tradirions, in vaine ceremonies and deuises, as you doe, but in matters of faith and religion we depend vpon God, whose in the scriptures of the olde and new Testament hath deliuered to his Church one certaine, vniforme, and perfect doctrine, to which we adde nothing, from which we take nothing awaye, in which we settle and ground our selues. But let vs heare how *Master Rainolds* can prooue, that the Protestants haue no certaine faith. For this he hath propounded to himselfe to declare especiallie in this preface. And I desire the godlie readers to marke his proofes, which shall be I trust to their comfort, and confirmation in the truth.

First he obiekteth diuersitie of iudgement amongst vs, concerning the Princes supremacie in matters Ecclesiasticall, wherein is no such difference as he pretendeth, if he listed rightlie to vnderstand the case. The title of supreme head of the Church hath bene misliked by diuerse godlie and learned men, and of right and properlie it onelie belongeth to the sonne of God, and may

not be communicated vnto anie man whosoeuer. Andtherfore neuer did our Church giue that title in such wordes vnto the Prince, nor yet did the Prince euer challenge the same, and so herein is no dissension. For the Princes lawfull supreme authoritie in procuring for the Church a good and peaceable estate, in defending of the same, by maintaining Gods true religion & worshipp against heretikes and schismatikes, in remoo-uing of manifest abuses, and disorders, in cau- sing the ministers of the Church, according to their offices and vocations, to execute their duties faithfullie, in punishing them, if they be found negligent, & al this with assistance of god- lie and learned Ministers of the Church, by that absolute and immediat commission, which euery souereigne Christian Prince hath receiued from the Lord God, being not subiect to anie foraine power of Priest or potentat, this also all Prote- stants confesse, with full content therein, con- demning the Popes Antichristian supremacie, who contrarie to Gods worde chalengeth a sole & supreme gouernment ouer al Christian Prin- ces & Churches in the world. Is this now a good prooffe that Protestants haue no cerrentie in their faith?

pag. 11.

2

Secondlie, touching baptisme, *Master Rainolds* thinketh he hath found some contradiction be- tweene the communion booke, which affirmeth that by baptisme children are regenerate, and wherein the Minister exhorteth the people not to doubtr, but Christ will giue to the Infants bap- tized, eternall life, and betweene the disputation in

in the Tower of London the second daie, wherein the doctors teach, that al those who are baptized are the sonnes of god. If your eies were matches, things that are but one, would not thus appeere double vnto you. Baptisme is the sacrament of new birth, wherein our adoption by Christ is sealed vnto vs, and we are made the sonnes of God, as manie as beleue, both sacramentallie, and spirituallie: the vnbeleeuers onelie sacramentallie. Wherefore this is not so to be vnderstood, as though whosocuer is baptized, shall therefore be sure to haue eternall life. For *Simon Magus* was baptized, and yet condemned: and so also manie moe besides notwithstanding their baptisme, shalbe excluded from fellowship with the Saints in Gods kingdome. So that to be baptized proueth not necessarilie assurance and certentie of life euerlasting in all persons. Why then might not the Doctors be bolde to saie, that baptisme of it selfe hath not this force to make anie the childe of God, & that in baptisme none can be made the children of God, if they be not his children by election? For doubtles he that commeth to be baptized, vnles he be one of Gods elect, can not in baptisme receaue the gift of adoption, which onely belongeth to those that are predestinate and elect: and election is not begone in baptisme, but was before the foundation of the world.

Againe, betweene the communion booke and me, *Master Rainolds* hath noted a manifest difference, as he thinketh. The booke hath sett downe an order of priuate baptisme, and I finde  
 fault

Campian

Calvinian

pag. 12.

3



fault with womens baptisme . It is sufficient for answer to you , that priuate baptisme is one thing , and womens baptisme is another . Priuate baptisme hath bene sometimes maintained and vsed in the Church , but womens baptisme was neuer allowed in any tolerable state thereof , neither doth the communion booke make anie mention of women , nor doth giue any authority to women , to minister baptisme . And therefore reproouing and disallowing of baptisme to be done by women , I haue not thereby spoken any word against our communion booke . Concerning necessitie of baptisme , wherein you would fasten vpon me some suspition of Anabaptisme , I graunt baptisme is necessary , if it may be had according to Christs ordinance and institution , so that the contempt thereof is damnable : but not in such sorte necessarie , as that the lacke thereof without contempt shal bring a man into the state of condemnation . If you will thrust out of Gods kingdome all that are not baptized , you shall take awaie from the Lord manie of his deare children , whome yet he will not deliuer ouer to your cruell iudgement , and power of Satan .

pag. 13.

4.

The communion booke appointeth not a sacrament of cōfirmation . But yet there is an order for confirmation of children , which (for anie thing I know) is in all communion bookes the same . Shewe vs what fault you finde with vs for it , and answer shall be giuen you : sure I am in respect hereof you haue no cause to complaine of our vncertentie in the faith .

Pag. 14.

5.

About the article of Christs descension into hell,

hell, I graunt, there hath bene some diuersitie of iudgements, yet so as the trueth of that article is confessed of all. The manner of his descension may be doubted of by many protestants, but your opinion that Christ in soule descended into hel to fetchvp the soules of the faithful deceased before his passion, is generallie improoued. *Caluine* saith not, that Christ was damned aliuie in soule vpon the Crosse, as you foully slaunder him; but that Christ, taking vpon him selfe our sinnes and punishments, suffered in minde those paines of hell for a time, which we otherwise should haue sustained for euer. Deny this, and denie the iustice of God to be satisfied, which taketh awaie all hope from vs of escaping the torments of hell, and being throughlie reconciled with the Lord.

Christis diuinitie acknowledged in our communion booke no protestant euer denied. As for *Caluins Autotheisme*, as you fondly terme it, I haue answered enough to *Campion* and *Dureau*: refell the answeres if you can. And if you list to read more of this matter, I referre you to that which *Lambertus Danaus* hath written against *Genebrard* and *Iordane* of Paris concerning the same. Our doctrine in this behalfe is no other, then hath bene the catholike doctrine of Christis Church euermore. In labouring of malice to blaze abroad some heresy of *Caluine*, your selues are now become defenders of heresy against the blessed Trinitie. For tell me, *Master Rainolds*, if the substance of the Godhead be the same in the sonne and the father, and the substance of the father be God of it selfe, must not the Godhead of the sonne be of it selfe?

pag. 14.  
6.

But

But you confessing in words Christ to be God, in denying him to be God of himselfe, take his diuinitie from him indeed For God is of himselfe God, by propertie of his owne nature and substance: which in denying, you are proceeded as farre, and somewhat farther, then the wicked Archeretike *Arius*. I could turne you ouer to your owne schoolemen, and bid you to striue against them, letting *Caluine* alone. Looke vpon *William Ockam* a famous schooleman, who was not affraid to publish this position amongst his hundred diuinitie conclusions, *That Christ according to his diuine being is not the sonne of God*: which how he expoundeth, there maie you see: but if *Caluine* had written in such termes, whoe could haue staied the outrageous cauilling of these men?

In. *Centil. conclus. 62.*

*Quod Christus secundum existentiam diuinam non est filius Dei.*

Page. 15. &c.

7

Taking of armes by some, and standing in the field for maintenance of Gods holie religion, & safetie of their owne liues, *Master Rainolds* vrgeth against vs grieuouslie, which yet toucheth not the matter in hand, concerning our vnsteadfastnes in doctrine, but serueth onelie to procure enuie. Sturres, and tumults for matter of Religion he rehearseth, that haue bene in *Germanie*, in *Fraunce*, in *Bohemia*, as though it were sufficient for their condemnation that they once resisted, and did not by and by admit whatsoeuer violence was offered either to Gods trueth, or to themselves, contrarie to promise, to othe, to publike edicts, to lawe, whereby they were warranted to doe, as they did. More of this matter will I not answer, being of an other nature, and cleered long since from crime of rebellion, not onelie by iust defense of their doing, but also by the

the proclamations and edicts of princes themselves.

The regiment of women as it was publikelie <sup>pag. 18.</sup>  
by writing oppugned by one or twoe, so was it 8  
publikelie defended: and the truth thereof since  
hath bene amongst vs generallie acknowledged.  
Can you obiekt the priuate iudgement of so fewe  
against the common consent of a wholl Church,  
and thereof conclude, that in our Religion we  
haue no certaine staie? Then maie we in like  
manner, and by as good reason argue against you  
for a thousand such maters, wherein hath bene  
no smal disension amongst your diuines, that the  
Papists haue no certaine ground of their faith.

A Cardinall of Rome hath openlie defended  
and taught that the Apostle permitteth one wife  
to priests, and to others moe: and that pluralitie  
of wiues is not forbidden either by the law of god  
or nature. You know whome I meane, euen *Cai-  
etane* your Popes legate, and the great aduersa-  
rie of Luther. Looke *Katharine*, who hath noted  
this amongst his manifolde errors. And another  
Popes legate writ and published in printe a trea-  
tise in commendation of a foule sinne: for which  
he was grieuouſlie punished by your Pope, being  
preferred to a great Archbishoprik. *Pighius* saith,  
that Iustice in vs is a *relation*, wherein he hath ex-  
ceedinglie offended your friendes. Maie we now  
by your example hereof conclude, that this is the  
doctrine of your Church: that thus you beleue  
generallie, or els that there is no staie in your  
religion?

For Copes and such like ornaments either ap- <sup>pag. 19.</sup>  
prooued or reiected, to gather an argument of 9  
our

our inconstancy in matters of faith, is too childish and absurd. Our religion is not like yours, consisting in outward shewe of gestures, garments, and behauiour; so that our externall ornaments maie be changed, without anie alteration or change of our doctrine

Page. 19. &c.

10.

Littlie *Master R.* omitting certaine small differences of feastes, &c. wisheth the reader to consider the generall changes, that haue bene in our Church and realme, since this schisme (as he calleth it) first began. And first he calleth to remembrance the Acte of six articles established in the latter daies of king Henrie the eight, which in the beginning of his sonnes raigne was straightwaies disannulled, and the Church reformed, which reformation was ouerthrowne in *Queene Maries* raigne, and after renewed by her Maiestie that now raigneth. And of all this what can *Master Rainolds* conclude against the vnitie and certentie of our profession? what alteration hath bene in the Church of God in times past, we may reade not onelie in gods booke, but in Ecclesiasticall histories. Sometime religion prospered wel, and florished, especiallie the Prince being godlie, and zealous to promote the same: sometime againe superstition, heresie, idolatrie mightelie preuailed, the Prince being an idolater or heretike. Yet notwithstanding the truth of gods word & Religion remained one and stedfast, howsoeuer the outward state of the Church or common wealth was diuerslie changed. And if at the first when the Lord began to worke some reformation in this Church, perfection in euerie point was not forthwith attained and established, no  
maruell

maruel is it, considering both the grearnes of the worke, and the malice of manifolde enemies that withstoode the same. Yea if in our communion booke alteration hath bene, according as to the Church seemed moſte conuenient, yet that was not in ſubſtance of Doctrine, but in matters of ceremonie, neither can you charge vs more for changing our communion booke, then we can you for changing and reforming your Miſſales, your Portaffes, your Breuiaries, & a number ſuch other bookes, euen of late yeares, in dailie and publike uſe of ſeruice amongſt you. As for Anabap- tiſtes, Atheiſtes, Puritanes, the familie of loue, our Church and Religion vtterly condemneth to the pit of hell: and if there be ſuch amongſt vs ſecretlie, to haue there alwaies bene heretikes & wicked perſons in the Church, and in reſpect of them our Religion is no more to be accuſed, then the good corne may iuſtly be condemned, be- cauſe together with it manie tares and weeds ſpring vp, and cannot be auoided.

Further *Maſter Rainolds* ſaith, if he ſhould note pag. 22. the difference betweene our Proteſtants and thoſe of other nations, he ſhould neuer make an end. But let him note, what him liſt, and make an end when he pleaſe; greater difference ſhal he not finde amongſt the true profeſſors of the Goſ- pell, and Churches reformed, then may be a- mongſt the children of God. When ſuch bitter diſſenſion was betweene the Eaſt and weſt Churches, about the daie of Paſſeouer, and the ſame continued ſo manie yeares with great offence & alienation among the faithfull, yet they ceaſed not for all that to be ſtill the Churches of Chriſt.

Neither

Neither is it euer to be hoped for, that such perfect concord shall be among the professors of Christs religion, that they shall all agree moste iointlie together in the trueth, or in euerie particular point thereof. Your vnity although it be not so intire and generall, as you would haue it thought, yet if it proceeded of knowledge of the trueth, and faithfull submission with hartie obedience to the same, it deserued great commendation: but springing from such fountaines, as it doth, of brutish ignorance, and feare in the moste, of vaine ambition, worldlie pleasures, and filthie couetousnes in the chiefest, though it be through corruption of mans nature mighty, yet the causes being marked, it appeereth to be but carnall, tyrannicall, and diuelish. For this moste wicked perswasion being once imprinted in mens harts by the subretrie of Sathan, that all men must obey the Pope, whatsoeuer he teach and commaund, without examination, or resistance, vpon paine of eternall damnation, an easie matter is it vpon this foundation to raise vp and maintaine any vnitie whatsoeuer. And although this worldlie prouision for keeping of vnitie be not amongst vs, yet through Gods grace and blessing al Churches reformed agree soundlie in all articles of faith, that are substantiall and necessarie to saluation, and shall so doe vnto the ende.

pag. 35.

The grounds and heads of disputation receiued among the Romish Catholikes, *Master Raimolds* reckenerh many, and first the scriptures, wherein he doth not so much honour to them for placing them in the first roome, as iniury and disgrace



disgrace in ioyning with them anie other. For as they are grounds of all true doctrine, so are they onelie grounds; and as in matter of faith arguments ought principallie to be drawne from them, so such arguments onelie conclude necessarilie, as euen your owne Thomas of Aquine doth directlie confesse. Traditions of the Apostles are but deuiled & forged things, which you make your second heade, and therefore no staie for a man to settle his conscience vpon. For, tell me if you can, which be the Apostles traditions, how many, and where they may be found, If you cannot satisfie this demaunde, as you cannot indeede, how may you then make any reckoning of that, whereof you haue no certaine knowledge? how can you without falling builde your faith vpon fantasies, such as they are? The Apostles doctrine we haue in writing: other traditions of the Apostles we receiue none for our belife.

*Thom. 1. para.  
1. qu. art. 3.  
ad. 2.*

Concerning the catholike Church, which is your third head, we reuerence and loue it as the spouse of Christ: but we know that her due-tie is, to hearken onelie to the voice of Christ her husband, and that she hath no authoritie to adde so much as one iotte to his worde, or anie waies to dissent from it. And further we know, that your Romish synagogue is not that Catholike Church of Christ, whereof we speake.

For generall counsels and Doctors, which are other twoe of your principall heades, we esteeme and regarde them in their place: we thanke God for them, we reade, allowe, and commend them,

so far forth, as they agree with Gods word. If you thinke they neuer disagree from it, your owne masters will correct you, and tell you an other tale. Are not these then goodly groundes and heads of faith, that euen your selues are enforced oftentimes to disauow? As for your supreme pastor of the Church, we know him not by that name, if you meane anie other but Iesus Christ alone. For who so els taketh that honour and office vpon him to be the supreme pastor of the Church, he is a theefe, an Apostata, an Antichrist: make as great accompt of him, as you list. And where you saie we care for none of these groundes, you speake vntruelie, your selues indeede caring for none but onelie the last, which is in stead of all the rest. The determination of your supreme pastor, that is your scripture, your Apostolicall Tradition, your Church, your counsels, your Doctors, your Faith, your saluation, your onelie staie in this world, and in the world to come.

pag. 26.

I

Scriptures you prooue we deny, because we admitte not the authoritie of *Tobias* for inuocation and helpe of Angels, nor of *Ecclesiasticus* for free will. But you must first of all prooue, which neuer shall you be hable to prooue, that *Tobias* and *Ecclesiasticus* be canonicall scripture, before you can inferre that we denie the scripture. These bookes are not the holie Canonicall scriptures, as we haue prooued against you by most inuincible and manifest demonstration, by counsels, Fathers, Doctors, your owne Cardinals, and schoolemen: and we reioyce with all our harts, that such popish doctrine hath no better scripture  
for

for prooffe thereof, then *Apocryphall*, which be-  
cause it hath a counterfayte ftampe, is no cur-  
rant monie among the Lords people.

And for Traditions, vnles you can approoue  
them by authoritie of Apostolicall scripture, you  
haue our answer: we regarde them nothing, we  
know not from whence they came, we will not  
giue ouer the certaine scriptures, for such ob-  
scure and most vncertaine traditions.

For Councils, true it is, the argument hold-  
eth not in this forme: such a Councell decreed  
soe, and therefore so must we beleue. Sett this  
principle downe for certaine and perpetuall in-  
diuinitie, and we shall haue strange beliefs e-  
now, yea scarcely shall we retaine any one true  
believe. Two famous generall Councils haue  
beene held in *Nice*, the first, and the second.  
In the first is condemned the Popes supremacie, *Can. 6.*  
in the second is established the Idolatrous wor-  
ship of Images. The first believe you will not a-  
low, the second we detest. Let Councils there-  
fore be esteemed as they deserue: let their de-  
crees be examined by Gods word: and if they  
agree, let them be receaued for that agree-  
ment: if not, let them be reiected for the con-  
trarie.

The same iudgement haue we of auncient fa-  
thers. Learned and Godlie men we graunt they  
were, but yet men, hauing their infirmities and  
imperfections. Their learning, their zeale, their  
ages were noe priuiledge vnto them, but that  
notwithstanding they might be deceiued in their  
writings and expositions of scripture. And take  
you this, *Master Rainolds*, for a sure conclusion,

that in the sayings of those, who are all of them subiect to errour, there is no stable and steadie ground to build our faith vpon, lest perhaps we build vpon error, in steade of trueth, vpon the sand, and not vpon the rocke. So that without tryall and examination no sentence of a father, nor of all fathers may safelie be receiued.

pag. 28.

5

Neither are we so addicted to the late writers, as to belecue whatsoeuer they haue saied: we are no more partiall vnto them in this behalfe, then we are vnto the auncient fathers: our religion and faith hangeth not vpon the sayings of men, be they olde or younge, but onely vpon the canonicall scriptures of God. And as for *Augustine*, *Ierome*, and *Cyprian*, they are as much ours in the moste and weightiest controuerfies, as *Luther*, *Caluine*, or *Melancthon*. And if they, or any other be against vs, so longe as scripture is for vs, our cause is good, and we will not be ashamed thereof.

pag. 29. &amp;c.

6

And therefore moste false is it, that you say our *Diuinitie resteth vpon these fathers*, whome you so scornfullie compare with the olde fathers. We vse not to alledge for prooffe of any doctrine, Thus saith *Caluine*, *Bucer*, or other: but thus saith the Lord, thus saith the Prophet, thus saith the Apostle, thus the Euangelist, thus is it written in the scriptures, thus we reade in some booke of the olde or new Testament. Notwithstanding we vse also to reade the fathers both olde and new, as much as your selues, and oftentimes we rehearse their sentences and expositions, not as proofes in doctrine of them selues, but to stoppe your mouthes, that crie so lowde in  
the

the eares of the simple, that all the fathers are against vs, it being moste true, that they are notablie and generallie (as I haue saide) for vs. You talke in this place, as one that would saie something, and telleth a long tale, but in the end forgetteth of what he meant to speake. Of all that you saie, make your conclusion, and then shall appeere, how emptie and barren a declamor you are.

Now, saith *Master Rainolds*, if these serue not, *pag. 31.*  
*an man woulde thinke their martyrs testimony should be*  
*irrefragable.* And thinke you then the argument  
 7  
 to be so sure and necessarie, that is drawn from  
 authoritie of a martyr? will you graunt this  
 reason to be inuincible, *A martyr hath saide it,*  
*therefore it is true?* what say you then of *Cyprian* the  
 martyr, of *Iustinus* the martyr, of *Irenaeus* the  
 martyr, who notwithstanding their blessed mar-  
 tyrdome, are knowne to haue maintained opi-  
 nions against the trueth? If martyrs then may  
 haue their errours, how may the testimonie of  
 martyrs be alwaies *irrefragable*? you see (good rea-  
 ders) how pithie a disputer this man doth shewe  
 him-selſe to be. If his loose rhetorike helped  
 him not a litle better, then his logike, he were  
 in verie weake and miserable case.

Lastlie concerning wholl Churches reformed,  
 what can you, *Master Rainolds*, conclude against *pag. 32.*  
 vs? In matter of discipline greate difference  
 heretofore hath bene amongst the Churches  
 East and West, Greeke and Latine. If then  
 some such be in our reformed Churches, can you  
 thereof truelie gather, that therefore they are  
 not the Churches of Christ? Tell vs what you

meane, if you haue any trueth or certaintie in your meaning.

Pag. 33.

Next *Master R.* reckoneth vp sundrie Popes, that are amongst the Protestants in stead of one true Pope: which I know not whereto it serueth, but onelie to shewe that the protestants haue so great detestation of the Pope and his tyrannie, that they cannot endure in anie profession of the Gospell, anie small shadowe of such Lordelines, as the Pope vsurpeth ouer the Church. Your true Pope, whereof you speake, is as much as a true Antichrist, of whome the scriptures haue foretolde. The name, the person, the authoritie all Protestants abhorre, and accurse to the prince of darknes, from whence it came.

Pag. 34.

Againe he is in hand with generall Councils, and saith it is impossible, that euer we should once imagine how anie Councell amongst vs should be gathered. His methode is according to his matter, confused, and disordered, leaping and iumping from one pointe to another, like a wilde bucke vpon the mountaines. Although we haue not a Pope, as you haue, yet by Gods grace generall Councils maie wee haue, if Christian princes that professie the gospell will iointlie take vpon them the care thereof. And generall Councils haue bene assembled and helde many hundred yeares before your Pope by such a name was euer knowne or heard of in the world, and so may they againe both Christianlie and generallie be held, although your Pope with all his proude cleargie were returned from whence they came. That  
hitherto

hitherto no such Christian Councils haue bene gathered, it maie be imputed to the generall troubles in all Christian countries, and to the aduersaries, that haue bene raised vp by your Pope and his Cardinall satrapes, to hinder, as much as in them laie, all meanes, whereby a Christian generall Councell might be gathered. Howbeit if a generall Councell cannot be procured, to be celebrated with quietnes, there is no doubt notwithstanding, but that the Lordes cause maie without it daylie more and more preuaile, as it hath done heretofore in times of moste persecutions.

To the section that followeth, containing onelie a recapitulation of these former discourses, I haue no nede to make any further answer. pag. 34. & c.

Your complainte against vs, for refusing all grounds of disputation, how vaine and vntrue it is, hath bene shewed. The onelie true and certaine grounde of religion and of all disputation about the same, which is the authoritie of God reuealed vnto vs in his holie worde, we embrace, we holde, we rest vpon it: which forso-much as you haue fullie tried to be against you, so that you cannot thereby approoue one article of your popish faith, nor disprooue anie doctrine that we maintaine against you, therefore desperation driueth you indeede to refuse this grounde as insufficient, and to seeke other grounds, of which we haue noe warrant in Gods worde. And although it please you for this cause to raile at vs, and saie we are worse then the heretikes of olde time, yet we know that the auncient godlie fa- pag. 38.



thers in confuting all heretikes vsed onelie arguments drawn out of the scriptures, and plaine-  
lie taught that by no other weapons an here-  
tike can be put to flight. I knowe they charge  
them oftentimes with the iudgement of Churches,  
successions of Bishops, determination of  
Councils, name of Catholikes, not as though  
this were a necessarie conuiction of it selfe, but  
thereby the rather to induce them, to beleue  
the doctrine to be true, which they see from the  
first planting thereof in the Church to haue re-  
mained. Your case is nothing like, seeing you  
haue onely the bare title without the thing, and  
as it were the emptie casket without the trea-  
sure.

But forsomuch as you accuse ~~me~~ for casting a-  
waie the grounds of Diuinitie, I desire euerie  
Christian man to weigh with himselfe, what  
ground it is, wheron al your religion and Church  
standeth. First the scripture must not be scripture  
in any other sense, then as the Pope will expound  
it: so that the scripture being the meaning of  
the scripture, and the meaning of the scripture  
being the Popes exposition, hereof it followeth  
that the scripture is nothing els but the Popes  
interpretation. So likewise in Traditions, Do-  
ctors, Councils, Churches, if any thing dissent  
from the Popes vnderstanding and determinati-  
on, it is reiected, abolished, condemned, and fi-  
nally all faith, all religion, all Diuinitie of Pa-  
pists is onelie the Popes sacred will and pleasure.  
Now then this being their owne certaine resolu-  
tion, I would gladlie be enformed, how by the  
same a man may be assured of any faith, it being  
further

further also agreed and confessed among themselves, that the Pope maie fall into heresie. Then who seeth not that their ground being shaken, & their staie failing, all that is builded and vpholden thereon is clean ouerthrowne? If they saie, the Pope falling into heresy, forthwith ceaseth to be a Pope, I demaund whoe they are that must iudge the Popes cause, and giue sentence against him? And if the Pope be obstinate, and teaching heresie, and therewith infecting the world, will notwithstanding stoutly stand in defense of his doctrine, and will keepe his chaire, what shift haue you then, or what can you doe against him, seing he is your Pope, your head, your author and founder of all your faith? Thus a man going with you along, and comming to the end of all, findeth no staie, but must wander still, as in an endles Labyrinth, wherein he shall at last languish and perish euerlastingly.

That you wish we would be content to yealde pag. 40. to the verie scriptures themselves, doubt you not, *Master Rainolds*, thereof, but we are most redie to yealde vnto them: if ye would be as willing, the controuersy might haue thereby, and by other good meanes, an end. But your conscience telleth you, scripture will not serue you, and therefore in a word you deny the wholl bodie of the scriptures. Thinke not (good reader) that herein I haue spoken rashly without reason, I know what I speake, and thy selfe considering the matter aduisedlie wilt saie as much. For in making an olderotten translation, (as I may boldlie call it, being compared with the originall word of scripture, although otherwise I  
giue

giue to it that reuerence, that the antiquity thereof deserueth) full of wants, faultes, errors, ouersightes, imperfections, and corruptions of all sortes; as in this booke hereafter (god willing) thou shalt perceaue, to be the authentickall word of God, and denying the originall faithfull text, which *Moses*, the Prophets, the Apostles, the Euangelists did write, to be the worde of God, what do they els but plainlie as it were with one dash of a penne cancel the wholl scriptures? Herein maiest thou see what conscience these men make of scripture, that do cast awaie the verie authentickall text and bookes of holie scripture, preferring before them a homelie latine translation, which, besides it is such as I haue said, no man can tell from whence, or from whome it came. And this forsooth is their scripture, coined and canonized of late in the councell of Trente, and neuer before: and other scripture haue they none.

pag. 41. &c.

Hitherto *Maister Rainolds* treatise hath bene generall of the English Protestants, now he craueth leaue of the reader to descend and applie the same to his aduersarie, whose booke he is to examine: and first he noteth the fashion of Heretikes alwaies to haue bene to inuade the chiefe pastours of the Church. What heretikes haue vsed commonlie to doe appertaineth nothing vnto vs: we could no otherwise doe, but when we espied the wolfe deuouring the flocke, and Antichrist sitting in the temple of God, giue warning thereof to all, crie out against him, and call him by his proper name, the verie Antichrist of whom *Saint Paul* to the Thessalonians, and the scriptures

tures in other places doe mean. This hath bene the iudgement of al reformed Churches from the beginning, and wil be to the ending of the world. And although *Sanders* hath taken great paines in this behalfe to prooue their Pope to be no Antichrist (for then all were vtterlie lost) yet how little he hath by his demonstrations preuailed, the godlie reader maie easilie iudge by the answer set forth, which *Master Rainolds* because he cannot orderlie and thorowlie disprooue, carpeth at some partes thereof in the residue of this his preface. But being appointed, as he saith, to answer the booke, it had bene more for his commendation and credite of the cause, to haue particularlie refuted my wholl reple, then thus to pike certaine parcels at his owne choise, and to pretermir all the rest. Yet let vs see what he can saie, whereby it shall appeere, how little he had to saie.

In the first demonstration of all, *D. Saunders* endeuoureth to proue, that the great Antichrist must be one singular man (for prooffe whereof he allegeth sundrie reasons, which are seuerallie answered) and lastlie, as the chieftest, that all the fathers haue spoken of Antichrist, as of one man. *Doflor Saunders*, and parcel of my answer are here by *Master Rainolds* repeated, but the principall ground thereof is omitted. Whereas it is by *Saunders* affirmed, that all the fathers haue spoken of Antichrist, as of one onelie man: although this be vntrue, and can neuer by *Saunders* or anie Papist be prooued; and although further it is one thing to speake of Antichrist, as of one man, and plainlie to saie, that Antichrist is one man: yet  
supposing

pag. 44. &amp;c.

supposing this were true, that *Saunders* meaneth, notwithstanding his demonstration holdeth not, being taken from the authoritie of men, from whome no demonstration in diuinitie can be drawn. This is the summe of this answer which *Master Rainolds* accuseth of Antichristian arrogancie, seing the fathers write according to the apostolicall faith and tradition, as he saith. But how may it appeere, *Master Rainolds*, that the Apostles taught or deliuered such a faith vnto the Churches concerning Antichrist? if this faith be contained in their writings, tell vs in what booke, in what place, in what wordes. If in secret tradition, we admit no profe (as you know) from such vncertaine and blinde traditions. And if you your selues oftentimes doe dissent from the fathers, giue vs also the same libertie of dissenting from them vpon as good ground and iust causes as you haue anie. The fathers speake diuerse times not according to the tradition & faith Apostolicall, but according to the common receiued opinion, them selues in plain termes confessing that they speake but coniecturally: & if there was not in that age so full and cleare knowledge of Antichrist, as at this daie, no maruell maie it seeme to wise men, for somuch as nowe Antichrist is not onelie borne and bredde, but growne to a strong man, and perfectlie discerned and acknowledged, by all marks essentiall to be Antichrist. They forsaue him, we see him: they knew he should come, we know he is come: they feared him, we haue felt him: they geassed at him, we can point him out with our finger: finallie they might be deceiued, but wee cannot, vnles we will stop our eares, and close our eyes,

eies, and suffer our selues willinglie to be abused.

In the second demonstration *Doctor Saunders* Pag. 46. &c.  
commendeth the Church of Rome by testimonies of writers, auncient and later; thereby to make vs beleecue, that seing it hath bene so highlie praised, it cannot therefore possible be the seate of Antichrist. Here I gaue *Doctor Saunders* a distinction betwene the elder Romane Church and the yonger. The auncient Church of Rome indeede was worthelie extolled and magnified of the fathers for constant keeping of the faith, although euen then in that Church the egge was laide, whereof shortlie after Antichrist was hatched: the distinction *M. R.* raileth at with all his mighte, but cannot disprooue with all his learning, it being euident in al histories, that after the daies of those godly fathers the Bishop of Rome was made head of the vniuersal Church, wherein he was publicly proclaimed to be the Antichrist, that should come: & afterward continually both religion, learning, and good life died by litle and litle in that Church, as hath bene testified and complained of by infinite writers. So the difference betweene that Church in former & latter time is no lesse euident, then betweene a mans youth and doting age, if you consider all partes and properties of a true Church. And yet, saith *Master Rainolds*, if it be lawfull thus to answer, then shall no heresie euer be repressed, forgetting fowlie, that heresie must be refuted and repressed by scripture, which neuer changeth, but abideth for euer, though Churches varie both from others, and from themselues.

In the third demonstration, wherein *Saunders* Pag. 50. &c.  
affirmeth

affirmeth the succession of priests in the Romane Church, to be the rocke against which the gates of hell shall not preuaile, I denie the outwarde chaire or succession of bishops to be the immoueable & inuincible Rocke, wheron the Church is builded; which is the sonne of God himselfe, the onelie foundation of the Church. For outwarde succession is no more certaine in that Church, then in others; and it hath bene diuerse times broken of and discontinued by vacations and schismes for manie yeares together. If then the Church had bene builded vpon this tottering rocke of externall succession, at Rome, it had oftentimes bene dashed and ouerthrowen: but thanks be to God, the Church is builded vpon a surer rocke, then is the personall succession of your Popes, or els of anie estate of men in the worlde: and therefore, whatsoeuer becometh of your Pope or of his chaire and succession, the Church falleth not, but abideth and remaineth for euer. Your stories written in time of Antichristes tyrannie, what cause is there whie we should anie whit regarde them, the authors thereof being infected with the errors of the Pope, and daring not write for the moste parte otherwise then might well stand with his humor? And to all histories, that since the defection haue commended the faith of that Church, we oppose the worde of God, which plainelie conuinceth it of manifold and damnable heresies, besides we could alledge sundrie writers in all ages, that openlie haue reprooued the same.

pag. 25.

The former distinction concerning the Romane Church, here *Master Rainolds* taketh in hand



hand to disprooue, and to shewe, that my paradox (as he calleth it) is impossible. First he saith I graunted the Church of Rome to haue benepure, godlie, Christian, for sixe hundred yeares after Christ, which forsooth I neuer graunted (as he meaneth) that simply and absolutelie no manner of corruption in anie parte of doctrine had taken place therein: but onelie according to the state of those times, and comparison of that general apostasie which afterward ensued. So your conceit *M. R.* that this alteration should whollie be wrought within the space of ten or twelue years, is so vaine & childish, that nothing can be deuised more foolish and farther of from the purpose. No, *M. Rainolds*, notwithstanding Antichrist was not openlie aduanced in the Romane Church before *Bonifacius* the third, yet was there in it no small preparation for enterrayning of him before that time through corruption of doctrine and manners in that Church: & though it was in manie things corrupted before, yet had it also great sinceritie, which by little and little decaied more and more till Antichrist came, and was reuealed: and after Antichrist was seated there, yet was not therefore all puritie lost by and by, but in continuance of time it fainted and languished, hauing received deadlie poison, and no remedie being provided. Wherefore this toy of yours, was indeed a vanitie of vanities fitte for such a vaine sophister as you are.

But now because *Doctor Saunders* and *M. Rainolds* boldelie affirme that by testimonies of stories no heresie was brought into the Romane Church, or anie chaunge of doctrine euer made in

*Sigisbert.  
Gemblicensis.  
in Chronico,  
Ann. 1088.*

in the same, let me put them in minde briefelie, that *Sigisbertus* the moncke an Historiographer, mentioned by them both, expresselie chargeh *Gregorie* the seauenth and his successours, for maintaining and practizing not onely an error, but an heresie also, in taking vpon them authoritie to excommunicate the Emperour, and other ciuill Princes.

Page. 55.

This heresie hath euer since continued in that See, and is at this daie, by the Pope and his Popelings auouched: and therefore by confession of their owne Historiographers, some heresie hath raken place in the Church of Rome, contrarie to *Doctor Saunders*, and *Master Rainolds* proude assertion.

That the Romane Church of later time, hath not chaunged the faith which the ancient Romane Church professed, *Master Rainolds* promisetht now to prooue, by such testimonies, as I must needes alowe for vpright, and sufficient. My selfe is the first: then *Caluine*, *Luther*, *Martyr*, *Illyricus*: none of which euer dreamed of such a matter, as he taketh in hand to prooue by their confession. That I haue said the first Romane Church helde the purity of faith, nothing concerneth the later Church; & in what sense I haue so saide, is before declared: not thereby to iustifie that Church in euerie particular doctriane, custome, or ceremonie, but onelie that the principall and substantiall articles of Christian religion were in it maintained against the heretikes of those times. Then that *Caluine*, *Luther*, &c. do graunt, that the primitive Romane Church maintained and beleued the  
Popes

Popes supremacie, the sacrifice of the Masse, real presence and Priesthoode, is moste vnttrue, as further in discourse of this booke shall appeere. And therefore the conclusion that of these premises should ensue, is like the yntimelie fruite, that ere it be ripe falleth downe to the ground.

And as for the common place that followeth concerning the continuance of Christs vniuersall Church, to what purpose doth it serue or what argument maie it afforde you & we beleeue and confesse to the comforte of our soules, that Christs Church hath continued, and neuer shall faile so long as the worlde endureth, and we account it a profane heresie, to teach that Christs Catholike vniuersal Church hath perished from the earth at anie time. For this assertion (as you truelie prooue) shaketh the foundations of all faith and religion. But as you haue effectualie and inuincible by manifolde scriptures euinced that Christs Church can neuer be rooted out, and no man in the world can open his mouth against you herein, so if you had also proued by like euidence of scripture that the Catholike vniuersal Church of Christ is nothing els but the outwarde succession of the Romane see, then had you prooued your matters soundlie, and confuted our opinion truelie, and proceeded orderlie. But hauing spoken much concerning the perpetuitie of Christs Church, which no Christian can denie or doubt of, you bring vs no text nor reason to shew that Christs Church either is the Popes succession, or els dependeth vpon the same. For as touching externall shew

pag. 57.

Apoc. 12. 61.  
& 13. 16.

and succession of Churches the scriptures haue foretolde, that Antichrist shall seduce great and small, rich and poore, free and bonde, and that the Church shall flie into the wildernes, and there remaine, of al which no word could be true, if the Catholike Church were tied to the Popes Chaire, and the Popes Chaire were the rocke that can not be remooued. And yet notwithstanding this generall dispersion and flight of the Church vnder Antichrist, the Catholike Church shall for all that continue, although not in that outwarde strength and glorie, in which sometimes it hath appeered and flourished.

Pag. 59. &c.

Now this long discourse following, to proue that the Church is visible, and the Testimonies of *Melancthon*, *Oecolampadius*, *Caluine*, and *Illyricus* at large rehearsed to that purpose; all this argueth nothing els, but pitifull and grosse ignorance in this man, who not knowing what he auoucheth, or what he refellerh, yet laicth on such loades, as though with euerie blow he felled his aduersarie to the ground. The militant Church of Christ to be a visible companie, who hath from the beginning of the world denied? or who could euer otherwise imagine, but that men, whosoeuer they be, are visible and maie be discerned? This therefore required not so manie proofes as you haue brought, being liberall where no neede is: neither in this respect do we meane that there is an inuisible Church, by which we vnderstand the elect, the faithfull, the members of Christes mysticall bodie: who although they maie be seene outwardlie, in that they

they are men, yet their election, their faith, their spirituall adoption and coniunction with Christ, in which respect they are truelie his Church, can not by outward sense be perceined. The number of professors is visible, but the number of the elect is not visible, that is, can not by sight and sense be tried, discerned, and separated from all others. This is the meaning of that distinction, which you ought to haue knowen before you laboured to dispropoe it. But if taking vpon you to refute a thing, whereof you are ignorant, you faile shamefullie, and make your selfe verie ridiculous to your reader, it is no maruell, and you can blame no other then your owne selfe.

For what conceite was this that you haue nourished in your braine, and vttered in this booke, that we should make the Church of Christ to be inuisible in such sorte, as you maintaine the bodie of Christ to be inuisible in the Sacrament, and hereupon note a wonderfull contradiction in our doctrine. I maie truelie saie your case is lamentable, and so is theirs that depend vpon you, to be thus absurdlie and wilfullie blinded in matters of faith, and as it were to grope for light at noone daie, which sheweth in you indeede a notable reprobation of vnderstanding, as a iust punishment of your Apostasie. The Church is not inuisible, because the men of whom the Church consisteth are inuisible (for the faithfull and elect in that they are men, are no lesse visible then the rest) but because the elect of God can not be perceaued and acknowledged, by outward sight of our eies. Of Christes bodie

you teach most falslie, that his verie true naturall humane bodie is in the Sacrament, yet that no sense can perceave it to be there: which is to denie and ouerthrow the trueth of his humanitie. Therefore you see (if anie facultie of seeing remaine in you) that betweene this doctrine *The Church of Christ is inuisible*, that is, not able by our eyes to be discerned, and this, *The bodie of Christ if it were present in the Sacrament bodelie* (as you teach) should be visible, that is, seene with our eyes, is not so much as a shadow or fancie of anie contradiction.

pag. 66.

After all this *Master Rainolds* maketh a long discourse of *Dauid George* and *Sebastian Castalion*, of whome or for whome I haue for my parte noe neede to answer. *Dauid George* was a damnable heretike, and his heresies were by Protestantes not Papistes descried and refuted. *Castalion* you flander moste shameleslie in saying he denied Christ to be the Messias, as hereafter also in your booke you haue done. His preface which he writ to King Edward before his translation of the Bible, containeth no such argument, and lea- deth whollie to another end, if you had either witt to see it, or good will to acknowledge it. Therein he disputeth that some part of those promises that are contained in the Prophets, and namelie concerning the great knowledge that should be vnder Christ, is not yet accomplished: his opinion of which matters I leaue to himselfe: but you haue not done well to charge him vn- truelie with so foule a blasphemie.

pag. 70.

As for the great straightes into which *Caluine* and *Luther* disputing with the Iewes haue beene driuen

driven by reason of this supposition, concerning the Churches fall, I know not anie, seing they neuer imagined anie such fall, as you doe. No the heauens shall sooner fall, then the Church: and therefore you mistake the matter whollie, and like an ignorant sophister make impertinent discourses. The promises of almightie God concerning the largenes and beautie of his Church vnder Christ haue beene accomplished. The Gospell hath beene preached throughout the world, the Church hath spread it selfe ouer all nations, and neuer since hath it beene shut vp within the limites of one countrie and people, as the Synagogue was. But as the Prophets foretolde that the Church should be thus mightelie increased and multiplied, so the Apostles haue prophecied that in the Church should be a defection, that Antichrist should sit in the Temple of God, and that the Princes and people of the earth should be drunken with the cuppe of his spirituall fornication and abominations. As we confesse those Prophecies to be fulfilled, soe must we likewise acknowledge the truth of these, and thereby we are hable to stop the mouthes not onelic of Iewes and Turkes, but of all papists also, in this controuersie of the churches outward increase and decaie. Your monstrous railing in the next section I pretermitt, beseeching God to open the eies of all Christians, and to giue them vnderstanding hartes, that they maie discern Antichrist from Christ, falshood from trueth, and heresie from pure religion.

But where you saie that there be many worse Antichristes then the Pope, and compare cer-

pag. 73.



raine of your late Popes with some of our English Superintendents, as you call them, in respect of their behaviour and conuersation of life, you still misconstrue the matter, and speake beside the purpose.

Your Popes might haue vsed greater shew of honestie and godlines, then they haue done, & yet be neuer the further of from their kingdome of Antichrist, which although it be much furthered and maintained by their pride, cruelty, couetousnes, and such other moste monitrous and outrageous demeanour, as they haue vsed these manie hundred yeares; yet it consisteth principally in that doctrine of Antichristianitie, which they holde, and by all possible meanes defend, most contrarie to the holie and Catholike religion of Christ.

And yet if your comparison were admitted, and the liues of those Antichrists throughlie examined, it would appeere, that there haue not liued euer in anie state from the beginning of the worlde more wicked, vile, and abominable men, then haue bene the Popes of Rome for diuers hundred yeares together by testimonie of their owne histories. They haue in tyrannie exceeded Nero, in pride Nabuchadnezer, or Alexander the great, in other common vices, them that for the same haue bene moste infamoussie renowned in the world: wherein if anie professour of the gospell should resemble them, or come neare vnto them, it were a iust shame vnto their person, but yet no disprooofe of their religion.

Now Master Rainolds proceedeth to another pointe, namelie the want of religion and conscience,

ence, which he saith I haue shewed in this answer. A greauous accusation, in matters of Religion to want religion, & where greatest conscience is required, to haue no conscience at all. But if you examine his prooffe, then shall you easilie perceiue the cauilling spirit of this accuser, whereof you haue already had, and shall hereafter haue most euident demonstration. The fault no doubt is verie hainous, whereupon he frameth so soere an inditement, or els he a maliciousemie, that for no cause accuseth so bitterlie. If I haue not set downe euerie word of *Doctor Saunders* booke, doth it therfore follow that I did it of an irreligious or vnconscionable intent? What man pretending conscience or religion, would thus surmise, seing for his life he can not shew, that I haue concealed or omitted the least moment of anie one argument, that I haue taken to answer in his booke? If then I haue cut of in one or two Chapters some parte of his words being long and tedious, for no other cause in the world, but onely to auoide prolixitie, what blame I haue therein deserued, I put it to the verdict of all indifferent, religious, and conscionable men to pronounce. These men in pretending to answer our bookes, maie deale as they list, maie omit anie thing at their pleasure, maie sett downe no more then shall like them best: maie reporte things that were not written, and all this shall escape in them without reproofe: If we leaue out a few wordes, being nothing els but wordes, for cumbring our bookes and readers with multitude of vnnecessary talke, this must be made a great crime, here is want of Religion and conscience, and

this must suffice to discredite all the rest with those, that will beleue such subtil and flaundersous persuasions.

PAG. 75.

The same practise he obiectioneth also to *Master Doctor Jewell*, the late worthie Bishop of Sarisburie of blessed memorie, whoe yet I am perswaded hath dealt as faithfullie and sincerelie with *Doctor Harding*, as anie aduersarie hath euer done with another. In his *Replie* he hath printed *D. Hardings* wholl booke, omitting nothing from the beginning to the end, and made to all that he alledged for maintenance of his seuerall causes, a moste learned and perfect answer, the which as yet was neuer refelled, nor neuer can be, I am sure. Now consider the dealing of *Doctor Harding* in his *Reioynder*, which besides it is made but to one onelic article of seauen and twentie, it hath in a hundred places omitted much, so as in truth not halfe the *Replie* is intirely repeated and answered. In the defense of the Apologie he hath indeede abridged *Doctor Hardings* Confutation, being of such length and bignes as was not conuenient wholly to be printed with the defense. But let them, if they can shew some argument dissembled or passed ouer in silence, in all that which in the impression is omitted. Which forsomuch as they cannot, it is no matter, though manie legions of such idle words, as he hath filled that booke withal, were suppressed and drowned. And I praie you, how hath *D. Harding* behaued him-selfe in his *detection*? Hath he done, as you accuse *M. Jewell* for not doing? Nothing les. Then why should *M. Jewell* be accounted more worthie of blame, then *D. Harding*, hauing made

no

no other fault, then that wherein *D. Harding* hath much more offended then he?

That I haue in those places omitted some wordes, I graunt, *Master Rainolds*; and the cause thereof I haue trulie declared. But tell me where is any part or prooffe of *Saunders* demonstrations vnanswered. If you will examine what I haue answered to euerie one in order, you shall finde I haue not dealt any waies vntrulie or craftilie, as you would haue men think I did, but soundlie and sufficientlie disprooued, whatsoeuer he hath disputed in any Chapter of those fourty demonstrations, short or long. If you be angrie with me for not reciting all his wordes, and answering them particularlie, this vnderstand that I for my parte would rather grinde in a mill, all the daies of my life, then be bound to answer such infinite loquacitie, and garrulitie, as *Doctor Saunders*, and your selfe, and other your companions vse in your writings. You poure forth such floodes, or rather seas of wordes, that it is a moste intollerable wearines to wade therein, although daunger of drowning, or taking great harme there can be none. But as to answer your wordes is a thing most tedious, besides it is vnnecessarie, so your reasons againe are answered with as great delight, comforte, and facilitie. And if you thinke I haue not thoroughlie answered euerie demonstration of *Doctor Saunders*, it is free for you to resume or prosecute the controuersie, which no doubt at this time you would haue done, being thereto so specially by your superiors appointed, but that you mistrusted somewhat in your cause, and in your selfe. And although you promise some thing

pag. 77. &amp;c.

thing shall follow hereafter, yet considering both the practise of Papists, and a piousoe which here you make, I thinke we are to looke for litle more at your handes in defense of *Saunders* demonstrations. Their practise is, lest they might be thought vnhabie to answerè our bookes, to set forth some answer to a part, and then sodainlie to breake of with pretense of necessarie reason, and promise of proceeding further at a more conuenient season, and yet neuer to performe anie such matter. So the defender of the Censure in the middes of his answer picketh a quarrell to make an end for that present, as though he meant at better leasure to finish the whol. But it resteth as he left it then, and so is like to doe still. So *Master Rainolds* purposing perhaps some such matter, hath yet provided aforehand, that if he faile in further answer, it shall not be taken in euill parte, seeing he hath restrained his promise with that exception, if he be not letted by those that haue the regiment of his life and studies. It may be, that they being discret men will suffer *Master Rainolds* to proceed no further, lest as of that, which he hath written alreadie, no great profit hath redounded to their cause, so in that which is to follow concerning Antichrist, he rather hurt them much, then helpe them anie thing at all.

*Master Rainolds* concludeth his preface with a certaine Aduertisement to the Reader, wherein first he noteth what kind of printes and editions he vseth of such bookes, as commonlie he alledgerh, not of the auncient fathers (for of them he alledgerh verie fewe) but of the late writers, with whose testimonies and sentences he hath fraugh-  
ted

ted his booke from one end to another. Ifanie man haue pleasure or purpose to peruse his authorities, therein he may be something holpen by this direction, which *M.R.* hath so carefully, though not much needfullie, gathered and prefixed before his booke. Albeit I thinke that not many Readers, of what iudgement soeuer they are in religion, considering how litle waight of matter is in those allegations, wil greatlie cumber themselues with seeking the impressions, turning the volumes, and perusing the quotations, the labour being far greater, then the profit.

Secondlie, he talketh much and disputeth to and fro by what name he maie call vs, Christians, or Catholikes, or heretikes, or protestants, p. 26. or Zuinglians, or Sacramentaries, whereof no dout there was great cause in this manner to aduertise the reader. You call vs indeede at your pleasure by such names as your maliciouse and railing spirites can inuent, sometime by one, and sometime by another. Christians and Catholikes you will not haue vs named, reseruing that denomination to your selues, to whome notwithstanding of al professors of Christian religion the same doth least appertaine. For our partes, soe long as we are sure that the doctrine, which we follow, is the eternall word of God, and gospell of his sonne Christ, as we are by Gods grace most sure, seeing it is plainlie set downe in the holie scriptures of the olde and new Testament, we care not what you thinke of vs, or what you speake of vs, or by what names you reproche vs. If you blaspheme the doctrine of Christ, and call it heresie, not fearing or sparing the Lord himselfe

selfe, it is no wonder if you reuile vs with all opprobrious names that can possible be deuised. We tell you notwithstanding that if a Christian be he that beleueth in Christ, according to his word; if Catholikes be they that professe the vniuersall faith of Christ; we are truelie Christians, and Catholikes, beleeuing soe, and professing so. *Lutheranes* we are nor, *Zuinglianes* we are nor, *Caluinists* we are nor, because we maintaine not anie priuate or proper doctrine of *Luther*, or *Zuinglius*, or *Caluine*, no more then the faithfull ought in the primitiue Church to haue bene called *Paulines*, or *Petrines*, or *Athanasians*, or by the name of anie other such minister of Christ. Be ye called diuersly, *Franciscanes*, *Benedictines*, *Dominicanes*, *Iesuites*, and whatsoeuer other title ye can take vp: we are not greued at the multitude and varietie of your names, who being in truth almost anie thing rather then Christians, delight in any name rather, then in the name of Christians. But to vs this one name is sufficient, and such as are equiualent therewith: we are content with it: we desire no other. As for the name of *Protestants* if you thinke it belongeth not to vs, giue it them whose it is: being not a name of Schisme or sect, it may as well be vsed, as the name of Catholikes: and for distinction sake onelic, being begon first at the diet of Argsburgh, we are enforced to vse it.

pag. 92.

Lastlie *Master Rainolds* protesteth his readines to submit himselfe to the truth, *so defend a fault, or so correct it*. This indeed is too great indifferencie and readines, whereby it appeereth you are not resolued in your selfe, but can  
be



be content to applie your iudgement and trauail in defense or reproofe of anie opinion, good or bad, true or fallie. Correct your faults *Master Rainolds*, but leaue of to maintaine them. I haue in this booke made them plaine enough both to your selfe and to others: you cannot but see them, God giue you grace to acknowledge them, to be ashamed of them, and, as you haue promised, to correcte them. You knowe that in this booke you haue wrangled without measure, you haue railed without shame, you haue committed as foule and notorious faults in reasoning, as anie man could doe: your Logike is naught, your diuinitie is worse, and your conscience, as it maie seeme, is worst of all. If there yet remaine in you anie drop of that simplicitie, which you professe, then giue ouer defense of such vntueth, reforme your iudgement, and returne by repentance from whence you are fallen, If you continew in willful Apostasie, your blood be vpon your owne head, you haue bene warned, and would not harken. I referre you to the Lordes iudgement, who shall get glorie either by your conuersion and saluation, or els by your finall hardening, and condemnation: *The Lord hath made all things for him self, yea the wicked for the daie of euill.*



M. RAINOLDS HATH DI-  
VIDED HIS BOOKE INTO

*Chapters: which division I haue orderlie  
followed in mine answere. The arguments  
of his Chapters is set downe in the table  
following.*

CHAP. 1.

*Concerning the Epistle of S. Iames.*

*Pag. 1.*

CHAP. 2.

*Of the Canonickall Scriptures, and English Cleargie*

*Pag. 20.*

CHAP. 3.

*Of Luther preferring his priuate iudgements before  
all auncient fathers.*

*Pag. 47.*

CHAP. 4.

*Of Priestthoode, and of the sacrifice continued after  
Christ.*

*Pag. 58.*

CHAP. 5.

*Of penance, and the value of good workes, touching  
iustification, and life eternall.*

*Pag. 92.*

CHAP. 6.

*Of reproofing the auncient fathers for their doctrine touching good workes.* Pag. 133.

### CHAP. 7.

*Of Master Iewels challenge.* Pag. 146.

### CHAP. 8.

*Of Bezæes translating a place of scripture, Act. 3. and of the Reall presence.* Pag. 172.

### CHAP. 9.

*Of certaine places of Saint Chrysostome touching the Reall presence.* Pag. 193.

### CHAP. 10.

*Of the place in S. Lukes Gospell, which Beza is charged to haue corrupted.* Pag. 209.

### CHAP. 11.

*Concerning the translation of the English bibles.* Pag. 218.

### CHAP. 12.

*Concerning the latine bible, which Master Rainolds maintaineth to be more sincere, then the Hebrew now extant.* Pag. 227.

### CHAP. 13.

*Of the newe Testament in latine: and a comparison of the vulgare translator with all other of this age.* Pag. 324.

## CHAP. 14.

*Wherein Maſter Rainolds laboreth to prooue, that it is the verie waie to Atheiſme, and infidelitie to leaue the ordinarie tranſlation of the Bible, and to appeale to the Hebrew, Greeke, and ſuch new diuerſe tranſlations, as the Proteſtants haue made.*

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## CHAP. 15.

*Of the New Teſtament ſet forth in the Colledge of Rhemes.*

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AN ANSWERE  
TO MASTER RAINOLDS  
REFUTATION.

CHAP. I.

*Concerning the Epistle of S. Iames.*



LTthough our Ad-  
uersaries haue con-  
tinuallie endeouored  
to abase and exte-  
nuat the authoritie  
of the holy Scrip-  
tures, by matching  
with them the cre-  
dit of Traditions deuised by men, by sub-  
mitting them to the iudgement of Fathers  
2nd Councels, and hanging them vpon  
their interpretations, and moſte notori-  
ouſly by bringing them into captiuitie vn-  
der the Pope, ſo that his pleaſure and de-

The Papiſtes  
are enemies  
of the ſcrip-  
tures in many  
reſpects.

A ter-

termination must stand for their true sense & meaning, as it is confessed by them selves, and knowne to the world: yet will they seeme neuerthelesse to be very zealous in defense of the scriptures, & charge the Protestants with that impiety, whereof them-selves are moſte of all guiltie. As this hath beene their common practise of long time, thereby to make some belecue that we contemne the Scriptures of God, which of all Christians are to be had in moſte high regard and reuerence, and of vs alwaies haue beene esteemed no otherwise, then their incomparable maiestie & authority requireth, being the word of the eternall God: so of late *Edmond Campian* in his booke, made this the first and principall cause of his Challenge, *for that he save vs through dispaire* (as he sayeth) *compelled to laie hands, and offer violence to the holie booke of the Bible.* For prooffe whereof *Luther* is charged to haue written contemptuouslie, and contumeliouslie of the *Epistle of Saint Iames*: which though it had beene true, and could not haue beene denied, yet did it nothing at all touch vs, who therein agree not with *Luther*, neither are bound to iustific al his sayings & priuat opinions,

no

*Camp. 74. 1.*

*See Churton's Nowell, 272, 3.*

no more then they wilbe content to a-  
uouch what-soeuer hath beene spoken  
or published by any one or other famous  
man of their side? Which thing if they will  
take vpon them to performe, then let  
them professe it, or els they offer vs the  
more iniurie, that obiekt still against vs a  
saying, which was neuer either vttered, or  
alowed by vs.

We no more  
bound to de-  
fend Luther  
in all his say-  
ings, then  
they will be  
bound to de-  
fend whatso-  
euer hath  
bin said by  
their writers

This might suffice men of indifferent  
reason: but our aduersaries will yet con-  
tinue wrangling about nothing, and will  
trouble the world with friuolous writings,  
being neither ashamed, nor wearied of  
any thing. For what matter is it worthie  
soe much adoe, and soe many wordes,  
whether *Luther* euer spake so of Saint  
James epistle, as *Campian* sayth he did, or  
no? If he had so spoken, as in trueth he  
hath not, for any thing I can vnderstand,  
what haue they wonne? what haue we  
lost? what matter was it, to multiplie  
words so much about? Is this the contro-  
uersie between vs and them? doe we strue  
about mens words and writings? Is *Lu-  
ther* our God, or the author of our faith,  
or our Apostle? No, they shall not bring  
vs thus from the defense of Gods trueth



to skirmish with them about mens sayings: we will not leaue the great questions of Religion, and fall to dispute about matters of other nature & condition, such as this is concerning *Luthers* particuler iudgement of S. James Epistle. The truth of Gods word is it for which we contend, against the which if anie man haue spoken any thing, let him beare the blame himselfe, and let not the common cause be charged therewith. So if *Luther*, or anie other learned man of our side, haue eyther interpreted the scriptures in something amisse, or haue doubted of some one booke of Scripture, whereof doubt also hath beene of olde in the Church of Christ, we are not to defend their expositions, or to approoue their iudgement: and therefore in vaine do these men spend so much time, and take such paynes to prooue, that *Luther uttered reprochfull wordes against the Epistle of Saint Iames*: which, as though it had beene a principall matter for their aduantage, not onelie the *Censurer* in his defense, and *Gregorie Martin* in his discouerie, haue spoken thereof, but now also my new aduersarie *Master Rainolds* in his booke against me beginneth

beginneth with the same, and sayth, *he hath thought good to sett it downe, and prosecute it somewhat more at large.* But I for my parte haue not thought good to spend my time, and comber the reader about such vnnecessarie, and impertinent discourses as these are, which the aduersaries deuise, and wherewith *Master Rainolds* hath stuffed his booke: onely it shalbe sufficient, for answer to *Master Rainolds*, whoe in trueth deserueth no answer, playnlie and briefelie in euerie point to cleare the trueth from his cauils and slaunders, for the satisfying of the godlie in this behalfe.

And first, what a fillie argument he gathereth, for that *Luther hath written somewhat hardlie of Saint Iames his Epistle, that therefore the Protestants leue no one ground, whereupon a Christian man may rest his faith,* I trust anie man of mean discretion, can easilie perceiue. For the iniurie done to Saint Iames Epistle by *Luther* should not be obiected against the Church of England, which doth receiue the same, as the Canonickall word of God, but against *Luther*, if he did so deserue, and such as maintayne *Luthers* opinion herein.

*M. Rainolds* argum. that we haue left no ground of faith, because *Luther* somewhat toucheth the credit of Saint Iames epistle.

S. James E-  
pistle not  
doubted of  
in the Church  
of England.

But neither I, nor any other that I knowe in our Church euer denied, much lesse doth the whole Church denie that epistle to be worthely reckned among the bookes of sacred Scripture, nor haue taken vpon vs to defend either *Luther*, or any other, for reiecting the same. Indeed because *Campion* rayled vpon *Luther*, charging him to haue disgraced that epistle with despitefull tearmes, I answered, that *Luther* had not so written of it, as *Campion* affirmed, which still I may truely holde, for anie thing hath bene shewed, either by any other, or by *Master Rainolds* him selfe, whoe, like a profound scholler, handleth this worthie matter thus at large.

Furthermore how doth that followe *Maister Rainolds*, that if *Luther* thought Saint James epistle not to be Canonically, or equall in Authoritie with the epistles of Saint Paull, and Peter, that therefore he left no ground for a Christian mans faith, to stay vppon? are all the grounds of our fayth in Saint James epistle? is all foundation of Religion ouerthrowne, yf Saint James epistle should not be Canonically? Doe they that deny or doubt of that epistle, destroy the credit of all other bookes  
of

of holie scripture? God forbid, that so we should thinke. Amongst the Auncient writers of estimation, *Eusebius* calleth this same epistle of Saint James, about which you make soe great adoe, in playne wordes, a *Bastard*. I thinke you will not say that *Luther* hath written worse, or more against it. And *Saint Ierome* saith, *It was affirmed, that this epistle was published by some other vnder the name of Saint James?* whereby appeereth that many Christians in auncient tyme thought it to be in deede counterfait: and yet did they not therefore ouerthrow al the foundations of our fayth. *Dionysius Alexandrinus* writeth (as *Eusebius* reporteth) that many of his predecessours utterly refused, and reiected the booke of *Revelation*. And so doth the *Councell of Laodicea* leue the same out of the number of Canonically bookes. *Iunilius Africanus*, an auncient father, reiecteth not only the bookes of *Iudith*, *Hester*, and *Maccabees*, as they are worthy, in that they are not canonically, but also of *Iob*, *Ezra*, and *Paralipomenon*, which notwithstanding are canonical scriptures. And neuerthelesse for al this they left some staie for Christians in the other bookes of

Diuers auncient learned men and Churches haue denyed the Epistle of S. James.

*Euseb. lib. 2. ca. 23.*

*Ieron. in catal.*

*Euseb. lib. 7. ca. 25.*

*Concil. Laod. cap. 59.*

*Iunil. lib. 1.*

*cap. 3.*

*Hier. epist. 2.  
Vel figmentū  
esse de mimo,  
vel Acellana-  
rum ludicra.*

Scripture, wherein a man may finde sufficient ground to build his faith vpon. Yea *Ierome* was not afraid to discredit the trueth of the historie, written in holie Scripture, concerning *Dauids* marrying with *Abisag*, calling it, *according to the letter*, that is, the true and natural sense, *no better, then either a poetical fiction, or vnseemely iest*: and therefore deuiseeth a proper *Allegorie of Wisdome*, which cherisbeth and refresheth a man in his age. I wil not vrge *Father Ierome* for his vnreuerent wordes, but sure I am he hath deserued more reproofe for the same, then *Luther* hath done, for any thing euer vttered by him against *S. Iames Epistle*. By these examples you may learne not to be so rash in your iudgement, and hasty in your conclusions, as you shew your selfe to be in the very beginning, that because *Luther* denied *Saint Iames epistle* to be Canonical, following the ensample of others, hence doe gather, not onely that he, but we also, although herein disagreeing from him, and denying no one booke of Canonically scripture, neyther of the old, nor new testament, doe raze the foundation of faith, and leaue no ground for Christians to stand vpon. We leue such ground, and thereupon do  
build

build our faith, as ye shall neuer be hable to shake with all the force ye haue. Verely your Pope, and ye all that hang vpon him, cannot well stand on this ground, because it is too narrowe, and slippery for you, and therefore ye seeke larger roome, in the Fathers, Councells, Traditions, whereof you speak. These are in deed fit groundes for your Church to be founded vpon, the corruptions of Fathers, the decrees of men, superstitious inuentions, forged traditions: whereunto if you did not more leane, and somewhat staye your selves, then to the bookes of holy scriptures, your Church, your Pope, your Cardinals, your monkes, your friars, your selues shoud surely lie in dust shortly.

The grounds  
of Popish  
faith.

But now to come to *Luther*, whome still you chardge, and me also, about Saint Iames epistle, I could vse as many words against you, if the cause required, as you haue against me, & handle the matter by poynts as you doe: but what end, or vse should there be of such kinde of writing, or what profit could arise thereby to the Church of Christ? Had you clerely gayned al that, for which you contend, yet had you not prooued any thing at all against our Church

Church, or sayth, nor yet against me, but onely that *Luthers* writings haue beene changed, and altered: which because you haue so paynfully euietted, I praie you take it vnto you, and vse it moſte to your aduantage. Howbeit for all your needles and vnthriftie labour ſpent herein, yet doth *Campion* ſtill remayne charged with that vntrueth, whereof you would ſo fayne acquit him: which you may ſone perceiue, if you call to remembrance what *Campion* in his booke obiected to *Luther*, concerning this epiſtle of Saint Iames: namely, that he called it *contentious, ſwelling, drye ſtrawen, and thought it not worthy an Apoſtolike ſpirite*. All this doth *Campion* auouch *Luther* to haue written of Saint Iames epiſtle. Now yf *Luther* haue in deede thus written, then haue I vniuſtly accuſed *Campion* of vntrueth: yf otherwiſe, then hath *Campion* ſlaundered *Luther* ſowly. To know the trueth herein, I vſed all conuenient diligence in examining all the copies both Dutche and Latine, that I could get: and when I found in them noe ſuch wordes, but rather the cleane contrary, I was perſwaded, as I had good cauſe, that all  
this

*Campion.*  
*Rat. 1.*



this was but a forged matter, and therefore sayd it was vntrue. Afterwards it fell out, that I light vppon an old Dutch Testament of Luthers translation, with his prefaces, wherein I found something, like in one poynt to that which *Campian* had obiected: the which when I had read, I dissembled not, but confessed it in my answere to *Gregory Martin*. And in that preface *Luther* in deede writeth, that *Saint James epistle is not so worthy, as are the epistles of Saint Peter, and Paul, but in respect of them is a strawen epistle*. His censure I mislike, and so him selfe, I thinke, afterwards, seeing those words in latter editions are left out. Yet I trust euery indifferent reader will graunt, that there is ods betweene this that *Luther* writeth in deede, and that which *Campian* saith he writ. For it is one thing to speake simply, and another thing to speake in comparison. *Campian* sayth, *Luther calleth Sainte James Epistle strawne: Luther sayth, That it is in comparison of Saint Peters, and Saint Pauls epistles, strawne*. If you can by all your wisdom prooue these to be all one, and will farther busie your selfe about trifles, I am content to giue you the reading, but I will not touch-

vouchsafe to answer any more such strawen, or rather wodden replies. And sure, *Master Rainoldes*, if you can write nothing to purpose, and yet will needs be writing something, it were better for you to sit downe and picke strawes, then so to trouble your selfe and others, wherein you shall purchase nothing els but commendation of a strawne writer, and your booke shalbe iudged more worthy to be burnt, then to be answered.

M. Rainolds  
helpeth not,  
where great-  
est neede is  
of his helpe.

But seeing you haue taken in hand to prosecute this matter so largelie, why doe you faile in that thing wherein most of all we need your hand and helpe? For this that you bring concerning *strawne*, hath already beene confessed somuch as is true: your parte had beene now farther to haue shewed, that *Luther* likewise called the same epistle *contentious, swollen, drie, not worthie an Apostolicall spirit*, as he is accused by *Campian* in the same place. But for prooffe hereof you can bring forth nothing and therefore you confesse, that *Campian* layd more to *Luthers* charge concerning this Epistle then was true: so that if in one poore word you haue a little auouched the credite of your Iesuite, for whome you fight

fight: yet in three or foure other you haue condemned him: which you flylie passe ouer notwithstanding, as though *Campian* had neuer spoken so, or you had nothing to do therewith. Indeed I graunt it maketh smale matter, what *Campian* hath lyed of *Luther*: but you that take vpon you to defend him, may not thinke you haue performed your duty, if of much that he hath said, you be able to iustify his saying in one litle point, & in three points haue failed. Wherefore either cease to quarell still about this one word, or shew your proofes for the rest also, or acknowledge your lewd and miserable wrangling, as in deed you must, howsoeuer the matter standeth concerning *Luther* in this behalfe. For what if *Luther* had plainly and constantly affirmed of Saint Iames Epistle, as much as *Campian* hath obiected, though vntrulie? Is this a cause sufficient why you should make all these outcryes generally against all Protestants? why then may not we by like reason complayne of all Papists for that, which Cardinall *Caietane* hath written both of other bookes of holie scripture, and namelie of this same Epistle, whereof we speake? was not *Caietane* a pil-  
ler

Cardinal  
Caietane de-  
nieth surdry  
bookes and  
partes of Ca-  
nonical Scri-  
pture in the  
new Testa-  
ment, where  
fore Cathari-  
nus hath writ-  
ten against  
him.

Hofius contra  
Brent. lib. 4.

ler of your Church, a peere of the court of  
Roome, the Popes Legate in Germanie a-  
gainst *Luther*? Doth not this famous Car-  
dinall of Roome set downe in playne  
wordes, that *the Author of the Epistle to the  
Hebrewes doth gather insufficient arguments  
to prooue Christ to be the sonne of God, that  
the second and third of Iohn are not Canonickall  
scripture, that the Epist. of Iude is Apocryphall,  
that the last Chap. of S. Marke is not of sound  
authority, that the history of the adulterous  
woman in S. Iohn is not authentical, & namely  
of S. Iames Ep. that the salutation is prophane,  
hauing nothing of God, nor of Iesus Christ?*

But what speake I of *Caietane* disallow-  
ing certaine bookes, and parcells of diuine  
scripture, whereas *Hofius* another Cardi-  
nal, and one chiefe founder of all your late  
sophistifications, hath written most dishono-  
rably, and vilely of the wholl scripture? for  
thus he sayth: *Scriptura quomodo profertur  
à Catholicis, est verbum Dei: quomodo profer-  
tur ab hereticis, est verbum diaboli:* that is,  
*The scripture, as it is brought forth by the Ca-  
tholikes, is the word of god: as it is brought forth  
by the Heretikes, is the word of the deuil.* So  
that by this notable Cardinals iudgement,  
if a Protestant, that is in their language  
and

and meaning, an heretick, shall alledge for prooffe of Chriftes eternall diuinitie the beginning of the Gospel written by Saint Iohn, this ſcripture ſhall now become of Gods word, as it is, and alwaies ſhalbe, the word of the deuill, becauſe it is vſed by ſuch as they account and call heretikes. O blaſphemous hand and tongue ! And can you prooue this Maifter Rainolds? can the word of God be made the word of Sathan? It will not ſtand with your honeſtie to maintaine it. Gods word, by whome-ſoeuer it be vttered, though by the deuill him-ſelfe, is not the worde of the deuill. God is immutable, ſo is his worde. Then hath Hoſius blaſphemed, in calling Gods word the deuills word: which you ought to conſider, who thinke you haue found ſomewhat againſt the Proteſtants, when you ſhewe what Luther hath written in ſome diſgrace of Saint Iames Epistle. I can further put you in remembrance, what others of your ſyde haue taught and maintained to the great ſlaunder and derogation of the Scriptures, and that not in one worde or two, but in earneſt and long diſcourſes. What doth *Pighius* labour to perſwade in one whole Chapter, & often

in

*Pighius Hierarch. li. 1. Cap.*

in other places by occasion, but onlie that the Scriptures haue al their credit & authoritie from the Church, as though they had not any of them selues, & from the lord, by whose spirit they were written. For thus he sayth, *All authoritie of Scripture among vs dependeth necessarily vpon the authoritie of the Church: for we could not otherwise belecue them, but because we beleue the Church giuing testimonie vnto them.* And againe, *The primitiue Church hath made certaine prooffe vnto vs, that the writings of all the Euangelists are of canonicall trueth, and not the Euangelists themselues, that were the writers.* And against SS. Marke and Luke he disputeth at large, and boldly auoucheth, that they were not meete witnesses of the trueth of those gospels which they writ, & therefore euen while they liued, *that credit was not giuen to their Gospels for them-selues, nor not of those that certainly knew they were written by them, yea and farther also had their verie principall copies written with their owne hands, but for the Apostolike Church.* Yea this presumptuous and arrogant spirit of Pighius proceedeth farther yet and sayth, that the Gospels were written by the Euangelists, *not to the end that those writings should*

*Nec enim aliter eis credere possemus, nisi quia testimonium illius perhibenti Ecclesie credimus.*

*Marcum & Lucam non fuisse testes idoneos veritatis scriptorum a se Euangeliorum Ecclesie.*

should beare rule ouer our faith and religion, but rather be subiect thereunto. And yet a litle more blasphemoullie, That they are not the true Gospell, which Christ, ascending into heauen, commanded his Apostles to preach to euery creature. What should I rehearse his often reprochfull comparisons of scripture to a nose of wax, and a rule of lead, which may easilie be turned, bowed, and applied euerie way at our pleasure? which also the Censure of Colen hath affirmed of them in like manner. And to the same effect hath Cardinall *Cusane* long before set downe that the Scriptures must be expounded diuersly, and framed to the time, and practise of the Church, so that one time they are to be vnderstood and interpreted one waie, and an other time an other way. Which is more vnreasonable and absurd by many degrees, then if one should prescribe, that the Ladie must conforme hir selfe to the fashion and manners of hir handmaide.

*William Lindane* hath bene and still is a stout Champion for the Pope, in whose defence he hath vttered many bolde blasphemies against the Scriptures, as namelie that the Euangelists tooke in hand to write

*Non quidem ut scripta illa preessent fidei religionisq; nostrae, sed subessent potius. Hoc Euangelium, inquit, vnicuique solamq; designans Euangelium esse, non quae nos Matthaei, Marci, Lucae, Ioannis quae dicimus Euangelia quatuor. Hier. li. 3. ca. 3. Censur. Colonien. pag. 112. Cusan. epist. 2. & 7.*

*Lindan Par. lib. 1. c. 17.*



*Non ut all-  
quam totius  
Euangelij me-  
thodum infor-  
marent, non ut  
Christiana fi-  
dei summam  
conscriberent.  
Lib. 3. cap. 1.*

*Lib. 3. cap. 6.  
De toto in  
vniuersum sa-  
cre scripture  
corpore accipi-  
endum.*

*vina*

*gus, vi*

*Lib. 1. cap. 22.*

*Dementissime  
insane.  
Ex pusillo no-  
ui testamenti  
libello.*

the Gospels, not to the intent to set downe any forme of the wholl Gospell, or to write the summe of Christian faith. And that the authoritie of the word not written is greater then of the word written, which question he saith maie easilie be determined, howsoeuer to some it seemeth full of difficultie and perplexitie: and that whereas Saint Peter hath affirmed of Saint Paules epistles, that in them are somethings hard to be vnderstoode, the same must be taken and ment generallie of the wholl bodie of the Scriptures: soe that according to this mans doctrine there is not in all the scriptures one easie sentence, and S. Peter was ouerseene to saie, that but *somethings* in the epistles of Saint Paule were hard, when he should rather haue said that *all things* were hard. Furthermore that it is extreame madnes, to thinke the wholl & entire bodie of Euangelicall doctrine is to be fetched out of those sole Apostolike letters written with incke, and that litle small booke of the new testament. Thus scornfullie wirteth this proud Papist of the diuine scriptures, and exemplifieth his meaning by a notable similitude, that it is as greate a want of wit to esteeme & iudge that al Euangelical doctrine is comprehended in the bookes of the

the newe Testament, as if one should saie, that the wholl frame of the world is contained in some one sensible creature. So that by his comparifon the doctrine of the gospel doth infinitelie in largenes excel al the scriptures of the new testament. Such mad & wicked sentences hath he throughout his wholl booke manie.

*Ambrose Catharine* saith, It is the Popes proper priuiledge to *Canonize scriptures*, or to reproboue scriptures, to Canonize true Saints, and to reiecte false : meaning thereby that the holynes, authoritie, and estimation of scriptures procedeth frō the Pope. Wherein yet he seemeth to haue foulie forgotten that canonicall scriptures are a greate deale more auncient, then the Pope : and therefore could not receiue their Canonization from him. But thus they vtter their minde, that scripture is no otherwise the word of God, then as it is approoued, authorized, and Canonized by the Pope, which is in effect to bring the holy ghost vnder the censure & approbation of a man, and such a man, as he. I omit, because I will not be tedious, a number of such sayings moe, wherein the holie scriptures of God are shamefully & intolerably

*Catharin. in epist. ad. Galas. cap. 2. Ipse canonizat scripturas, & reprobat.*

dishonoured by these men in their writings and disputations: and yet to procure a litle enuy to *Luther*, they accuse him with out all measure continuallie for calling the epistle of Saint Iames a *strawne* epistle, not absolutelie & in it selfe, but onelie in respect of S. Peter and Paules epistles. Thus much now haue I thought good (for satisfying of the godlie) to answer. If you will not be satisfied, you may write againe twise as much more: whoe can let you? this matter requireth no longer talke.

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## CH A P. 2.

### *Of the canonicall Scriptures, and English Cleargie.*



From Saint Iames Epistle Master Rainolds proceedeth to entreat of other bookes, refused by the Church of England, which yet he saith were not further disprooued in times past, then that epistle of Saint Iames: whereupon he would haue his reader beleeeue, that in allowing  
some

some bookes, and reiecting others, we are ledde by *opinion & fansie, not by learning, or diuinitie*. Wherein, Master Rainolds, your selfe haue shewed, that opinion, not learning, ruled you, when you writ this. For Saint Iames epistle was neuer disprooued by the wholl Church of God, but onelie by some of the Church: but those bookes that are refused by vs, were by the wholl Church distinguished from the canonical scriptures, & had no greater credit, then they are of with vs, as shall appeere.

The reason therefore of our refusing them, is not, as you imagine, because they containe some prooffe of your Romish Religion, which we cannot otherwise auoid, but by denying the bookes to be of Canoniall authoritie: but because they doe bewray themselves of what stamp they are by most euident markes: and therefore haue bin generally of the wholl Church heeretofore sette in the same degree, that they are left by vs. These Reasons you sawe comming against you, and because you durst not openlie encounter with them, you steale by an other way, & let them passe. But I must call you back a litle, though it be to your grieve and trouble

ble: and require of you a plaine and direct  
 answer, how those bookes of the olde te-  
 stament, which are commonly called *A-*  
*pocryphall*, written first in Greeke, or some  
 other forraine language, can be Canoni-  
 call? For all bookes of holie scripture  
 in the olde Testament were written, and  
 deliuered to the Church, by the holie pro-  
 phets of God, being approoued by certain  
 Testimonies to be indeed the Lords Pro-  
 phets. Therefore Abraham answered the  
 rich man, requiring to send Lazarus to his  
 fathers house, *They haue Moses and the Pro-*  
*phets*: whereby it is plaine, that the wholl  
 doctrine of the church then, was contained  
 in the bookes of Moses, and the other Pro-  
 phets. And Peter saith: *we haue a more sure*  
*word of the Prophets*, meaning the scriptures  
 of the olde testament. And so the Apo-  
 stle to the Hebrewes writeth, that *God spake*  
*to our fathers by the Prophets*. By which te-  
 stimonies of Scripture it is prooued, that  
 none could write bookes to be receiued  
 of the Church for the Canonicall word of  
 God, but onelie they whome God had de-  
 clared to be his Prophets. But the writers  
 of those Apocriphal bookes, were no Pro-  
 phets, as may easily appeere: For then they  
would

Luc. 16. 29.

2. Pet. 1. 19.

Heb. 1. 1.

would not haue written their bookes in Greeke, as is confessed most of these were, nor in any other tongue, then that which was proper to the Church of God in that time, as Moses and the Prophets after him, writers of the holie scriptures, had done. The Church was then amongst the Iewes, and the Prophets were the messengers, & ministers of God in that Church, and vnto it they deliuered, & dedicated their bookes. Wherefore the Greeke tongue, being not the tongue of Canaan, nor of the Church then, was not chosen by the Prophets to write, and set forth therein the doctrine and Religion of the Lord: so that the verie tongue wherein these bookes were written, being not the tongue of the Prophets, doth plainlie conuince them to be no propheticall, & therefore no canonical bookes of the olde Testament. And here I omitte particular arguments, which might be brought against euery one of those bookes seuerallie, whereby it may be prooued inuincibly, that though you entitle them with the name of Canonical scriptures, yet they had not the spirite of God for their father.

Agaynst this reason you bring Saint

B iij

Augu-

*De doct.  
Christi. l. 2. 8.*

*Præf. in  
Solom.*

*In what  
sense S. Augu-  
stine calleth  
these bookes  
canonicall.*

*Periculosus  
mendacis &  
phantasmati-  
cus.*

Augustines authoritie, whoe reckoneth them amongst the Canonically bookes of scripture, and so you say did the Catholike Church of that age. But that this is a moste manifest vnt ruth, appeereth by S. Jerome, whoe plainlie writeth that the Church readeth those bookes, but receiveth them not amongst the Canonically scriptures. So although Saint Augustine had thought them to have bene of equall authoritie with the writings of the Prophets, which are called properlie Canonically: yet was not this the common iudgement of the Church in those dayes, as Saint Jerome doth let vs vnderstand, who liued in the Church of that age. Saint Augustine calleth them indeede Canonically, by a general and improper acception of that word: because they are read in the Church, and containe profitable and Godlie instruction: but yet not so, as though there were no difference betweene them and the other which are vndoubtedlie Canonically. For in that very place Saint Augustine opposeth Canonically scriptures to such bookes, as by perillous lies and phantasies might abuse the reader, and bring preiudice to sound vnderstanding. And then giueth a rule to preferre those



those bookes that are receiued of al Catholike Churches, before them, that some Churches receiue: & of those that are not receiued of all, to preferre those that the moſte & of greateſt authority do receiue. wherby you may ſee the vanitie of that you ſaid before, that the catholike church then iudged them to be canonicall. And further if Saint Auguſtine himſelfe had bene of your opinion, he would not haue giuen this admonition to preferre ſome before ſome: but would haue ſtraitly, and precisely charged, that no difference ſhould be made, but all receiued alike, being al of like authoritie. As for *Daniel*, albeit ſome parte of him be written in the Chaldey tongue, yet was it vnderſtood of the Church, being then in captiuitie vnder the Babylonians: and that tongue is but a diuerſe *Dialect* from the Hebrew, and differeth littel from it.

My ſecond reaſon, you ſay, is of more force: and if I prooue it, you promiſe to be of my iudgement. Let vs then ſer downe the reaſon firſt, and ſee the proofes afterward. I ſayd, betwene thoſe bookes *Apocryphes* of the old Teſtament, and Saint Iames epiſtle there was this difference, that they

they were refused of the wholl Church, and so was not Saint Iames : wherefore we had reason to reiecte them , and not this. By the wholl Church I meant , not onely the primitiue Church of Christians, as you supposed, but the Church of the Iewes before Christ, which neuer allowed those bookes for Canonically, as your selues confesse : which is an inuincible argument against them. For had they bene Canonical, that Church would not, nor ought not to haue reiected them : and other Church there was none then, to allowe them . So by your iudgement it must be thought that diuerse bookes of Canonically scripture were neuer receiued for many yeares in any Church : which howe absurde it is euery man seeth. The Apostle writeth, that vnto the *Iewes were committed the oracles of God*: whereby is meant his word : But these bookes the Iewes neuer receiued , and therefore they are of another sorte, then those that containe the oracles of God. And that the Iewes did not amisse, in reiecting them, it may be vnderstoode in that they were neuer reprooued by Christ or his Apostles for the same. Their false expositions of scripture are often tymes noted, and their

Rom. 3. 2.

their errors confuted : but they are neuer found fault with, for refusing these bookes of scripture, whereof if they had bene guilty, they should not haue escaped reprehension. This argument you deale not with: but expound my words of the primitiue Church, whereas I spake specially of the Church before Christ. For though the Catholike Church neuer thought these bookes to be Canonically, as that word is properlie taken, yet it vsed in some places to read them, *for instruction of manners, not for confirmation of faith*, as S. Ierome teacheth: but the olde Church of the Iewes neuer vouchsafed them so much honour as to read them publikely. And that the Catholike Church receiued not these bookes for Canonically, though it read them, you haue already heard the witness of Saint Ierome: who also in another place writing expressly of the Canonically bookes, excludeth these out of the Canon, and calleth them *Apochryphall*. Hereunto might I adde many testimonies of Councils, and writers, both olde, and newe, wherein appeareth what iudgement the Catholike Church had of these bookes.

*Hieron. pref. in Solum.*

*Hieron. in prologo Galeato.*

Gregory the great, whome in your opinion

Writers old  
and new e-  
steeme those  
bookes for A-  
pocryphall

Greg. in Iob. li.  
19. cap. 16.

a. c. 49. in Gra-  
eco Veronensi.  
b. De sacram in  
prol. li. 1. cap. 7.  
c in Lea. li. 14.  
cap. 1.  
d in prol. in li.  
Apocryp.  
e in prol. Iosu.

was the head of the Catholike Church, being Bishop of Rome, and therefore one that by likelyhood should not be ignorant of the Churches iudgement, calleth the bookes of *Macchabees* not *Canonicall*, yet set forth to the edification of the Church. Thus for 600. yeares after Christ you see these bookes were not esteemed in the catholike Church for *Canonicall*: which also must be thought of the rest, whereof we speake, seeing there is one and the same iudgement of the all. And that this iudgement hath euer since continually remayned in the Church, is prooued by<sup>a</sup> *Damas-cene*, by<sup>b</sup> *Hugo S. victoris*, by<sup>c</sup> *Radulphus*, by<sup>d</sup> *Lyrane*, by<sup>e</sup> *Hugo Cardinalis*, and many moe, whoe playnly doe affirme those bookes in the olde Testament, that the Church of England now accounteth *Apocryphall*, to be so, and not, as you would haue them taken, *canonicall*. Yea since your Tridentine assembly *Arias Montanus*, a man of your owne side, though not so absurd, & corrupt in iudgement, as moste of you, in his Hebrew Bible interlined, is not affrayd thus to write of the same bookes, and that not in a corner, but in the very forefront, and principal leafe of

of the booke. There are added (sayth he) in this edition the bookes written in Greeke, which the catholike Church, following the canon of the Hebrews, reckneth among the Apochryphall. Thus it is euident, that these bookes haue beene, and are refused by the catholike Church, and that our Church iudgeing them Apochryphall, consenteth with the iudgement of the catholike Church; and yours in receiuing them for canonicall, haue not herein a catholike iudgement.

*Biblia Montani, 1584.*

Now for Saint Iames epistle, where you demaund how it may appeere that it was not refused by the wholl Church, I would know, whether you will say it was indeed refused by the wholl Church, or no? if you will so say, then you shall, as much discredite the authoritie thereof, as euer Luther or anie Protestant hath done.

For as the wholl Church neuer receiued anie booke for canonical, but that which was truelie Canonicall: so the wholl Church hath neuer refused any as Apochryphall, but such as were indeed Apochryphall. If then the wholl Church of Christ hath refused Saint Iames Epistle, it will necessarilie follow, that S. Iames Epistle is not canonicall. But that the wholl Church

S. Iames epistle was neuer reiected by the wholl Church, but by some particular Churches onely.

*Insc. l. 2. c. 23.*

*ἡ πλεονεξία  
δυνατοῦτος  
ἐκκλησίας.*

Church euer refused it, is vntrue, as may be prooued by the testimonies of writers, and Histories of the Church. *Eusebius*, that was the greatest aduersarie of it, and did most sharplie censure it, yet in the same place confesseth, that *both that and the rest were receiued and published in moste Churches.*

Wherefore when you saie, that for this part *you must credit me vpon my word*, herein you bewray either great ignorance, or desire to quarrell. The difference then which I put betweene the Apocryphall bookes of the olde testament, and these bookes of the newe, that they were reiected by the Church wholie, these not so, is fullie prooued: whereupon it followeth that the Church of England had greater reason to refuse them, then these, and was therein led by learning, & knowledge, not by fanisie and opinion, as you saie. What learning, or what diuinitie is your Church led by, first to esteem of these alike, then to alowe for Canonickall, such bookes, as you confesse, and can not denie to haue beene refused by the wholl Church?

*Pag. 23.*

Where you say, my reasons make moste against my selfe, I know not how I could haue

haue written more plainelie, & more consonantlie to my selfe, then I haue done. But some are so froward, that though it be beaten into them with a hammer, yet they will not seeme to vnderstand. I saie *Luther* followed the iudgement of the auncient Church, in refusing Saint Iames Epistle. what maketh this against my selfe? Can you deny but some of the ancient Churches refused it? Doth not *Ensebius* prooue it, when he saith, *it was receiued in moſte Churches*? Then it followeth, not in al Churches. And would *Ensebius* haue called it a *Bastard*, if some Churches had not so accounted of it? But what if some refused it? doth it follow therefore that the wholl Church did so? you maie not thinke, *M. Rainolds*, to cast vpon vs such a miste, but that we shal be hable to espie your walking along. Saint Iames epistle was neuer refused of all Churches generally, it was refused onelie by some: *Luther* in refusing it agreed with the auncient Churches, not with all, but some, as many as refused it. But the greater number of Churches receiued it, as *Ensebius* witnesseth, and our Church is led by Gods spirit, and true learning, to follow them.

But



S. Ierome a  
great enemy  
to those apo-  
cryphal  
bookes.

But for the *Apochryphall* bookes of the olde Testament, I haue prooued sufficiently, and can further declare, if neede require, that both the greatest part of the Church, and the wholl Church hath reprobued them. As for that *Ierome* sayth, The Church readeth them, it maketh litle for their credit, seeing he addeth immediatly, it was, *to edifie the people, not to confirme the authoritie of Ecclesiasticall doctrine*: and that though the Church read them, yet it recei- ueth them not among the *canonicall scriptures*: wherein he hath plainly cast them downe from that height of authoritie and maiestie, whereunto you would so faine lift them vp.

Page. 25.

The Tower conference is here brought in to no purpose. Their scope was to shew, that in the primitiue Church, not onely some particuler persons, but wholl congregations haue doubted of many bookes of Scripture, and yet notwithstanding lost not their dignitie of true Churches of Christ: and therefore that *Luther* doubting, or denying some of them, cannot for that cause iustlie in any indifferent iudgement be condemned, seeing whatsoeuer they obiekt against *Luther* in this behalfe must

must light vpon the auncient Churches  
& fathers, that haue thought herein, as *Lu-*  
*ther* did. Wherefore your conclusion that  
you set downe in the end of this your idle,  
& wandring talke, is onclie deuised of your  
selfe, and not maintained by vs. For you  
father vpon vs, that we thinke we may re-  
fuse all such bookes, as of olde haue bene  
doubted of: which is as farre from our thin- pag. 28.  
king, as heauen is from earth: and if any  
man haue euer vttered such a thing, as I  
thinke none hath, it is his owne priuat con-  
ceite, not the approoued and constant  
iudgement of our Church. The bookes in  
the olde Testament, that we refuse, besides  
that they carie in their foreheades euident  
notes of Apochryphall writings, haue not  
onclie bene doubted of, but clean cast  
awaie by the Church of God, as hath bene  
prooued: all the bookes in the newe Testa-  
ment doe we whollie admit as canonical,  
not refusing any parcell or word thereof,  
because we acknowledge in them the spi-  
rit of God, and see no reason to mooue vs  
otherwise. For though they haue beene  
doubted of in former times, yet it was vp-  
on no certaine ground, and by fewe, in  
comparison of those that receiued them,

C

vndoub-

vndoubtedlie. Thus in a word the necke is broken of al your notes that follow, where in you labour to saie as litle in manie words, as possiblie maie be sayd. That we rente from the bodie of the Scriptures in the old Testament, *Toby, Iudith, Hester, Baruch, Wisdome, Ecclesiasticus, Maccabees, the praier of Manasses, the song of the three children, the storie of Bell*, herein we doe the canonical Scriptures no iniurie, deuinding from them such bookes as are not of that absolute authoritie, that they which are in truth canonical, maie remaine intire, and wholl together : no more then the shepheard doth iniurie to the sheepe, in sorting the goates and other cattel from them.

But which of *our brethren* are they, that ioine to these the two bookes of *Cronicles*, and the song of *Salomon*? If you can name any such in these daies, it will soone appeare they are not brethren of ours. You will not ( I suppose ) charge vs therewith, and yet perhaps you will haue men suspect vs as guiltie thereof. But your boldnesse is intolerable, that knowing both the common consent, and practize of our Church, do notwithstanding both labour to caste wrongfullie vppon vs some suspicion for refusing

refusing these, and furthermore also plain-  
lie and most falslie avouch, that we denie  
sundrie bookes of the new Testament,  
setting downe in a rowe *Saint Lukes Gos-  
pell, the epistle to the Hebrews, the epistle of  
Saint Iames, the second of Peter, the second  
and third of Saint Iohn, Saint Iude, the A-  
pocalyps, a parte of Saint Iohns Gospell*. What  
ment you, *Master Rainold*, thus to say, and  
thus impudentlie to lie? Are you gone to  
*Rheames*, and haue you left all conscience  
behinde you? Care you not to publish in  
printe to the world so great, so manie, so  
manifest vntrueths? before you vse to make  
your sacrifice at Masse, do you not vse to  
confesse your lies, as sins, and yet will you  
print your lies, without repentance? Of  
these our Church denieth nor one, doub-  
teth not of one. If you meane some Pro-  
testants in Germanie, whatsoeuer they  
thinke of Saint Iames, S. Iude, the second  
of Saint Peter, the second and third of S.  
Iohn, yet the epistle to the Hebrews, and  
the Apocalyps of Saint Iohn they do re-  
ceiue as canonicall. Saint Lukes gospell  
came neuer yet in doubt or question a-  
mongst vs, and I muse what the occasion  
should be of this your so fowle vntrueth.

M. Rainold  
accuseth vs  
for denying  
some Cano-  
nical books  
of the olde  
Testament, &  
diuers of the  
new, which  
all the world  
knoweth to  
be a great  
slander.

If because in the Tower conference of the fourth day one said, that the *Laodicean Council* omitteth S. Lukes gospel, it is too friuolous, seeing that was a slippe of memorie or ouersight in him. And though the Council had so done, as it hath not, yet how followeth it that we therefore doe so?

2. My distinction of the wholl Church, & some Churhes, is as cleare as the day: & it is to be obserued, that whereas in it resteth the summe of this your second Chapter, and you are desirous to haue it remooued, yet you bring nothing once to stirre it. That S. Iames hath bene doubted of in such sorte, as *Iudith*, *Macchabees*, the counterfaite *Hester*, (for the right *Hester* we embrace) is procoued alreadie false: and that our owne doctours refuse it, is an other vntrueth. For were it, as you saie, of that conference, yet is it but one single mans sentence, and that by waie of arguing.

3. Thirdlie, you descant vpon *Bene habet*, *It is well*, but so simplie and fondlie, that euerie one may see you are a trisler. *It is well*, I said, that *Campion* could not charge *Luther*, for denying a booke, which neuer anie Church denied, but for denying such a one, as had beene heretofore by some Churches

Churches denied. And although I seeke not herein to defende either *Luther*, or those auncient Churches that refused the same, yet is *Luthers* offence not so hainous, as it should haue bene, if this had first proceeded of him-selſe, without example of other Churches. If you will burthen vs with refusall of S. Luke his Gospell, the knowne trueth wil easilie acquit vs of that accusation. But nothing can be so fallſie furnized, that you will not finde in your heartes to burthen vs withall. As for *Atheisme*, I doubte not but your owne conscience doth tell you, our doctrine is farre from it: which when you forſooke, I wil not ſaie, how neere you approched to *Atheisme*, in yealding to the ſtrawne opinions at Rome, but I am aſſured, you went from Chriſt, to followe Antichriſt: and of a miniſter of the Goſpel, became an open enemy of the Goſpel. If you repent not, it had bin better for you neuer to haue bene borne.

Those forefathers of whome I ſpake, haue giuen ſuch a blowe to your great fathers of Rome, as you and your companions ſhall not be hable to heale his wound. And though he liue ſtill, and breath, yet

is he scarce hable to stand on his feete, and carieth vpon him that marke, that shall daile more and more discouer him to the Saints of God. *Aërius, Vigilantius, Iovinianus*, if they taught anie thing against the trueth of Gods word, let them be esteemed as they deserue. We laie the grounds of our religion, not vpon the writings or opinions of men, be they good, or badde, learned, or vnlearned, Catholikes, or Heretikes, but vpon the written word of the eternall God: and therefore we praie not, as you doe, nor offer sacrifice for the dead, we worship not, nor inuocate Saints, we thinke the honourable estate of mariage is pleasing to the Lord, as well as single life. For thus haue the Prophets, the Apostles, the Lord him-selfe taught vs: As for *Marcion, Cerdon*, the rest, we abhorre them with all their damnable herisies, because the word of God condemneth them: the more is your fault, in saying they are our fathers. But you haue drawen since your departure so hard a skin ouer your conscience, as you feare not to vtter anie vntrueth be it neuer so desperate. You say we matche *S. Luke* and the *Apocalyps* with the booke of *Judith*, and that we saie most plainlie we  
are

Foule vn-  
trueths affir-  
med of vs by  
M.R.



are not bound to admit those, and all the forenamed bookes, but may refuse them: which for shame of the world you would neuer haue written, but that like an Atheist your pen is a readie instrument to publish anie vntrueth. The booke of *Iudith* indeede admit we not: and that is no blasphemie: prooue it if you can. But what should I require you *M. Rainolds*, to prooue anie thing, that haue taken vpon you to saie all things, and prooue nothing?

You reason, as if you had made a fraie with reason, that we are like those olde 5.  
Pag. 33. 34. brutish heretikes, called *Alogi*, who denied the *Apocalyps* of Saint Iohn, because we saie, we know as certainenlie the scriptures to be scriptures, and euerie booke thereof, as we know the sunne, to be the sunne, which is as contrarie to those *Alogi*, as the light is to darkenes. But *who euer doubted of the sunne*, you saie, *that it is the sunne?* of Saint Iames epistle Luther doubteth, and the Lutherans: wherefore you saie, I condemne them for the *veriest fottes* that euer liued. Not so, Master Rainolds, if you could see. For though we are as fullie perswaded of the one, as of the other: yet doth it not follow that

We must be  
persuaded &  
assured of  
many things  
that are not  
scene, no  
lesse, then of  
those things  
that we see  
with our eies.

the cleernes of this truth appeereth alike  
vnto all, but to such onelie as it is reueiled  
vnto. Know you not as vndoubtedly there  
is a God, as you know there is a sunne? If  
not to you, yet to all Godlie, the know-  
ledge of the one is no lesse certaine, then  
of the other, though we cannot beholde  
god with our eies, as we may see the sunne?  
Wil you then conclude, that al are stocks  
and stones, which cannot perceiue this  
so cleare, and euident a trueth? Doe not  
your selues thinke all those bookes, for  
which you contend with vs, to be as true-  
lie canonicall, as that the sunne shineth?  
you will not, I am sure say otherwise. Doe  
you then besides an infinite number of  
auncient writers, condemne those of your  
side, for stocks, and sottes, that denied  
them? To omit the rest, of whome I spake  
before, was *Sixtus Senensis* a sotte, for de-  
nying your bookes of *Hester*? was *Dryedo*  
a sotte, for denying *Baruch*? Thus must  
it be, or els, your argument is too chil-  
dish, I will not saie sottish.

*Sixt. biblioth.*  
*lib. 1.*  
*Driedo de Ca-*  
*tal. scrip. li. 1. c.*  
*4. ad diffi-*  
*cult. 11.*

6

Pag. 35.

Here is brought an argument for *Tradi-*  
*tions*, such a one as *M. R.* diuinitie could af-  
ford. *It cannot*, he saith, *be prooued by scri-*  
*ptures that S. Mat. S. Marke, S. Luke, S. Iohn*  
*his*

his goſpell, & S. Pauls Ep. are Canonical ſcripture, that is, penned by diuine inſpiration: then we muſt beleeu ſome what, which by ſcripture cannot be proued, & ſo tradition is eſtabliſhed. I would your other traditions were of this ſorte, then ſhould we ſooner agree. But betweene this, and the reſt of your infinite traditions, there is no likenes. For this is grounded vpon the word written: the reſt haue no footing on that ground. Although it is not expreſſie ſet downe in thus many words, S. Matthewes goſpell is Canonical, & ſo likewise of the reſt, yet that we cannot otherwiſe come to the certain knowledge & beleefe thereof, but by reporte, is a vaine, & fooliſh phantaſie. For the hitoriſe it ſelfe and doctrine therein contained, doe plainlie ſhewe & conuince the booke to be Canonical, that is, written by diuine inſpiration: ſo as although the Churches commendation and teſtimonie of it may confirme our iudgement in beleeuing the ſame, yet our faith is builded vpon the written word it ſelfe. And ſo your other argument falleth of faith by hearing, and hearing by the word of God. For when we heare the doctrine of theſe bookes preached vnto vs, we beleeu the ſame in euerie point: whereof it muſt needes

How we knowe the goſpell of S. Matthew, S. Marke. &c. to be canonical ſcriptures.

Rom. 10. 17.

needs follow, that the bookes are Canonically, containing so heauenlie and spirituall doctrine, as the like can not be written of anie, but the spirit of God onelie: so being enforced to alowe, and imbrace by faith the doctrine of those bookes, how can we but acknowledge the bookes them-selues to be canonically? wherfore in that you saie, we finde not this word in the scriptures, vnles you thinke no word is found in them, but such as is set downe in expresse tearmes, you are abused. For this word is found in them by necessarie collection, & so be not your vaine vnwritten Traditions, and therfore are neither parte nor parcell of Gods diuine word.

pag. 16.

But here is by the waie to be noted, how this man seeking to disproue my comparison of the sunne, hath suddenlie ouerthrowen the principall staie of their religion, which is the visiblenes of the Church. That *which is knowne by sense*, saith he, *is no article of faith: for these two are directly opposite*. Then the Church is not knowne by sense: and so visiblenes is not a marke of the Church. For if it be, then is it not an article of faith, *to beleue the Church*. Thus sometime you can reason  
well

well, but then it is against your selfe. The similitude was brought not to match our beliefe of scripture with knowledge of the sunne, that as we know the one by sense, so the other: but that we haue certaine and vndoubted beliefe of the canonicall scriptures by them selues, as we know the sunne by it selfe. Your beliefe in deede of the bookes of scripture is naturall, and to vse your owne example, such, as when you belecue *Tusculans Questions* to be written by *Tullie*. For as you are ledde thus to belecue of this booke because it hath bene so accounted in all times by constant tradition euer since: so likewise you haue no better reason to discern the canonicall scriptures from other bookes, but onely this common receiued opinion of the Church, which you call *Tradition*. We haue this as well as you, and we haue also an other, better and surer then this, which you haue not: yea, which you blasphemously deride, the testimony of the spirit, wherby the authoritie of the scriptures is sealed in our harts and we are thoroughly induced to receiue them, as the most blessed Testament, and trueth of God. For example, that there is a God, who created heauen and earth, both  
the

the Scriptures teache, and the creatures them-selues confirme, soe as no man ought to stand in doubt thereof. Yet notwithstanding this persuation cannot be faithfullie settled and rooted in mans hearte, vnlesse it be approoued, and as it were sealed vnto vs by the holie Ghost: without the confirmation whereof, great doubtfullnes and distrust will arise in our mindes continuallie, through the greate corruptiō of our nature. Euen so that these scriptures are in trueth the verie word of God, not onelie them selues doe prooue by their subiecte matter, & argument, but also the testimony & iudgement of the Church, which euer so esteemed them, may inuincible argue the same. And yet for all this that we faithfullie receiue them, and submit our selues vnto them, as to the word of God, without wandring or suspicion, Gods holie spirit must inwardlie perswade our heartes, that this indeede is his word, and therefore of vs by all meanes to be imbraced, and belceued. Thus it appeereth how false it is, that you haue noted in your margent, that *the Protestants refusing the Church, belceued not the scriptures.* We refuse not the Church, but we knowe the  
Scrip-

Scriptures of God haue greater credit and assurance, then the onelie approbation of the Church.

I haue allreadie answered whatsoeuer 7.  
you bring out of *Augustine*, the Councel  
of *Carthage*, or any other, both in what pag 38. 39.  
sense those bookes of the olde Testament  
are called *canonicall* by them, alsoe how  
the other of the new Testament were re-  
fused, or receiued in times past. You shall  
neuer be able to prooue that you set down  
in your margent, wherein the summe of  
your wholl speach is briefly comprised,  
that *S. Iames epistle*, and *the epistle to the He-  
brews*, haue beene as much doubted of, as the  
bookes of the olde *Apocryphall Testament*,  
which the Protestants reiect. The moste you  
can alledge is, that some Churches haue  
doubted of those epistles: but I haue be-  
fore shewed, that the wholl Church re-  
iected these of the olde Testament. This  
was mine answer to *M. Martines* de-  
maunde: this is mine answer still, which  
you cannot with all your endeouour take  
away. Something you write for a colour  
and fashion, but you come alwaies be-  
hinde with your reckning.

It offendeth you that I saide, *we haue  
scene*



*seene, we haue confuted, we haue troden vnder foote all the arguments of the Papistes, and whatsoeuer they could saie. Vnlesse you haue some new haruest growing, which yet hath not bene reaped, I might truely saie, as I saide : for you haue vttered all your store, such as it was, and we haue seene, and confuted it long agoe, and that by the written word of god, against which, no tradition, no religion, though neuer so auncient, so vniuersall, so glorious, may preiudice anie thing. What reasons moued you to departe from vs, and become a feedes-man of the Pope, I leaue to the Lord, and your owne conscience : for any thing that I could euer see ( and I haue laboured to see the trueth, and what could be saide against it, by the best of your side ) I doe with al my heart reioyce in the cause which we maintaine against you, and I thinke it to be the iustest, and honorablest defense, that euer was vndertaken. What you haue learned since you went, and how substantiallie you confute my bragge, as you call it, shall hereafter further appeare, as it hath in part already done.*

CHAP.

## CHAP. 3.

*Of Luther preferring his private iudgement before all auncient fathers.*



Ere againe is repeated an other quarrel about *Luther* to no purpose in the world, but onely to discredite him a litle with the simple sorte. For our aduersaries are so walted and spent for good reasons, that whatsoeuer they light vpon, though neuer so vnfit to frame good arguments of, they handle it with great earnestnes, like seelie fletchers, that hauing no store of steles left in theire shoppe, are faine to make their bolts of euerie crooked sticke. What maketh it againest the trueth of our religion, if *Luther* preferred his owne iudgement before the fathers? is our doctrine therefore false, and yours true, either in wholl, or in parte? Others desire to reape great profit of a litle labour: but you are content to take a great deale of paine, for no commoditie at al. I would not herin vouchsafe you an answer, but that I haue respect to the readers weaknesse, whoe by such  
 slaunders

p<sup>35</sup> 42.

flaunders may be abused. Your title sheweth plainlie there is in this Chapter no truth to be looked for at your hands: you say *Luther preferred his priuate iudgement before all auncient fathers and Doctōrs*: wherein you would haue men thinke, he was vnmeasurable arrogant, and wilfull. But *Luthers* spirit was farre from this insolent, and immoderate presumption, as maie by his owne wordes appeare, which you haue noted.

For he saith not, that he more setteth by his owne priuate iudgement, then he doth by al the fathers, and Doctōrs, as you report, but that he setteth against the sayings of fathers, of men, of Angels, of Diuells, the word of the onely eternall maiesty, the Gospell. And againe immediatly he saith. The word of God is aboue all, the maiesty of God maketh with me, that I care not though a thousand Augustines and Cyprians stood agaynst me. Is this to set his priuate iudgement against all the fathers? is this pride? is this presumption? must Gods word, and maiestie, and Gospell, yeald to the iudgement of fathers, be they neuer so manie? This forsooth is your modestie, that though the Lord hath spoken it, yet if the fathers

*Luth. contr.  
Regem. Angl.  
fol. 342. unus  
maiestatis eter  
ne verbum,  
Euangelium.  
Dei verbum est  
super omnia,  
&c.  
Gods word is  
of more au  
thoritie, then  
all men, or  
Angels.*

fathers saie anie thing against it, you will not preferre your iudgement, grounded on the scriptures, before the auncient fathers. Accursed be such modestie, that doth soe great iniurie, and dishonour vnto god. This ciuilitie towards men, is treason, and blasphemie towards the lord. Remember what *Elisha* saith. *I will not now accept the person of* <sup>Iob. 31. v. 21. 22.</sup> *man, neither wil I giue titles to man. For I may not giue titles, lest my maker should take me away suddenlie.* If this affection was in *Luther*, as it was, what fault can you finde therin?

You aske of me the reason, *why I so busilie defend Luther*. I aske of you the reason, why you so continuallie accuse *Luther*. If you seeke for some reasons to accuse him, I cannot want better reasons to defend him, your accusations being so vntrue. That you say, we aduance him into the place of *Christe*, or at least among his Apostles, belike you imagine that *Luther* is to vs as your *Pope* is to you, whome you more esteeme, and honour, then *Christe*, and all his Apostles. For saie they what they will, their saying hath litle force or authoritie, if it like not your holie father : but his saying must preuaile, whatsoeuer they saie to the contrarie. You thinke it good reason

D

I should

I should giue ouer all defense of *Luther*, seeing he bare extreame hatred, as you say, against the *Sacramentaries*: & here you bring in much to that purpose, which yet you know is not the matter you tooke in hand. But it is alwaies the propertie of such discreet, and worthie writers, whatsoeuer they finde, though from the cause, to hale it in by some meanes in one place, or other. I answered in a word, *Luther* dissented bitterlie from *Zuinglius*, and *OEcolumpadius*, in the matter of the sacrament, as it falleth out often times, that sharpe contentions may arise amongst Godlie and learned men: yet it is no cause, why we should not answer in *Luthers* behalfe, when he is wrongfullie charged by you. Therefore you come to scanne my defense of *Luther* particularlie, and finde your selfe occupied in deuising diuers senses of *Luthers* words, and then disputing against them. First, if all the fathers teach one thing, and bring scriptures for them, & *Luther* the contrarie, & bring scriptures for him: whether in this case *Luther* may preferre his iudgement before all the fathers? This is not the case. *M. R.* that *Luther* ment: you must therefore proceade further yet in your suppose. Next then you  
put

put case, If a thousand *Augustines*, & Church-  
es teache some doctrine, citing no text for it, and  
*Luther* bring some text of scripture after his  
sense, against the same: the matter is not in ci-  
ting textes, but in deliuering the doctrine,  
that is approued by the text. Then leaue  
your childish trifling, and take *Luther* as  
he meant. If *Augustine*, or *Cyprian*, or  
any other father maintaine any thing a-  
gainst Gods word, *Luther*, or any other  
minister of Christ, may in such case pre-  
ferre his iudgement, warranted by the  
word of God, before theirs. If you denie  
this, you are not worthie to be called a  
Christian: and yet closelie you doe denie  
it, in that you reprocue *Luther*, and con-  
demne him for saying the same. And  
where you saie, *I can bring no instance that*  
*euer the auncient fathers did so*, haue you  
forgotten what fell out in the Councell  
of *Nice*, when the fathers agreeing to dis-  
solue the marriage of ministers, were with-  
stood by *Paphnutius*, and yealded in the  
ende? Here one *Paphnutius* iudgment was  
preferred before al the other three hundred  
fathers. And so often times the iudgement  
of many hath beene corrected by one. *S.*  
*Aug.* saith, whether of *Christe*, or of his Church,

*Sextus. l. 1. c.*

11.

One man  
maintaining  
the trueth of  
Gods word  
may lawfully  
dissent from  
others, al-  
though ne-  
uer so many.

*August. cont.*

or *reuil. l. 3. c. 6.*

or of any other thing, that appertayneth to our faith, and life, I will not say we, not to be compared to him that sayd, though we, but as he added: If an Angell from heauen shall preach any thing besides that ye haue receiued in the legall and Euangelicall scriptures, lette him be accursed. If we maie accurse them, how many, and whosoever they be, that teach contrary to the Propheticall, and Apostolicall scriptures, then may we preferre our iudgement in such cases before them. Saint Augustines words you see, are very sharpe, but he learned thus to speake of the Apostle him selfe. In an other place Saint Augustine saith; For all these (fathers) yea aboue all these, the Apostle Paul offereth him selfe: I flee to him, I appeale to him from all writers, that thinke otherwise. This was S. Augustine bolde to write, euen to S. Ierome, and feared not any suspicion either of arrogancie or heresie for the same: such accounte then must be made of the truth, that we must stand with it against al the world, and not for reuerence of mens persons giue it ouer, or betraie it, or be afraid to defend it. If this be so, as you will not, I am sure, for shame or feare denie openlie, then haue you nothing to burthen

Augu. 7. epi.  
19.



then Luther in this behalfe,

When you say, *Though the fathers in the Councells of Nice, Ephesus, Chalcedon, had alleadged no direct and euident place against Arius, Nestorius, Eutyches, yet the Christian people were bound to beleue them, grounding them selues onelie vpon the catholike and vniuersall faith of the Churches before them, it is boldly, and bluntlie spoken. These godly and catholike fathers assembled in Councel against those heritikes, confuted them by the authoritie of Gods word, and as it were cut the throte of their heresies, with the sworde of the spirit. This was onelie the weapon then vsed, and with this they preuayled, as likewise haue all other godlie councels euer done against all heretikes, and enemies of the truth. For in Religion there is no truth, but grounded vpon scriptures: no error or heresie, but repugnant to scriptures: no heretikes, but refuted by scriptures. They dealt not against the heretikes, as you imagine, omitting scriptures, and grounding vpon the faith of Churches: but they prooued their faith to be grounded vpon the scriptures. So Cyprian, a wise and Catholike Bishop writeth, that in contro-*

*Cyprian. de unit.  
Eccles.  
& in Epist. ad  
Pompeii.*

uerfies of Religion, we must haue recourse to  
the origine of truth, whereby he meaneth  
the scriptures, and that the cause of here-  
sie is, for that the head is not sought: which he  
declareth, further adding, that the doctrine  
of the heauenlie Master is not kept. And  
therefore, if those fathers had obiected  
nothing, but the common beliefe of the  
Churches, against those heretikes, they had  
taken a wrong course, and should neuer  
thus haue stopped their mouthes. But  
they had a surer waie to conuince here-  
tikes, then you haue: whoe being of all  
heretikes the greatest, would take awaie  
all means of confuting heretikes, that so  
your selues might not be espied, or not  
controlled.

*Ambrose. Epist.  
81. & 79.  
Hieron. lib.  
H. 11.*

As for *Helvidius*, who denied the bles-  
sed virgin to haue remained a virgine af-  
terward, the fathers *Ierome* and *Ambrose*,  
alleadged against him not tradition onely,  
but the scriptures especiallie: although  
what *Saint Basill* hath written of this  
wholl matter, you maie read in his ser-  
mon of the Natiuitie, wherein he is not  
affraied plainlie to affirme, that after she  
had borne our sauour *Christ*, whither she mar-  
ried againe, or remained a virgine still, be-  
longeth

*Basil. de Christi  
natiuit.*

longeth nothing to the myserie of faith.

Againe you imagine a third sense of <sup>Pag. 51.</sup> Luthers wordes, by supposing a thing impossible, that if all Churches and fathers teach against Scripture, & Luther with Scripture, then Luther maie thinke him-selfe a better man then they al. What Luthers meaning was, you haue heard, and therefore it skilleth not what you suppose further. Indeed M. R. as you saie, the Church falleth not from Christ to Apostasie: but this is true as well of the Church in the olde Testament, as in the newe. yet as the visible Churches of the Iewes fell awaie from God, and became open enemies vnto our sauour Christ: so it might come to passe since Christ, that the particular Churches and congregations did corrupte the doctrine of the Gospell, and slid into that Apostasie, which the Scriptures foresaid should ouerspread the Churches afterward. <sup>1. Tim. 4. 1.</sup> But the Catholike Church, which is the <sup>2. Thes. 2. 3.</sup> number of Gods elect, can no more fall awaie from Christe into Apostasie, then the course of heauen can be chaunged. For it standeth vpon Christ the rocke: and hell gates shall not be hable to cast it downe.

pag. 52.

Here againe you come in with *Luther's* opinion of the sacrament, wherein as he dissented from vs & the truth verie much, so your popish *Transsubstantiation*, then which was neuer a more impious, and absurd heresie maintained in the Church, he vtterlie abhorred. And what though herein *Luther* somthing swarued from the truth might he not therefore, being in other causes assured thereof out of the word of God, reiect the opinions of such as dissented from the same? By this reason no man in defense of Gods trueth may challenge, or bid defiance to the aduersaries thereof, seeing they haue no priuledge or Charter graunted to them, but that themselves maie also be deceiued. *Luther* was an excellent man, and a worthie seruante of Christ, whose Ministerie especiallie it pleased the Lord to vse, in reuealing to these times *that sonne of perdition, whoe sitteth in the Temple of God, and aduanceth him selfe aboue God.* yet was *Luther* a man, and therefore no maruaile if he were not exempted altogether from ignorance, and infirmitie. And what miserable peruerfnes is it in you, that being not able to maintaine your owne heresies against *Luther*

*Luther*, will thinke to escape in the judgement of men, from beeing condemned, because *Luther* him selfe in one pointe of doctrine erred? Maie no man conuince error, but such a one, as is free from erring at all him selfe? the scriptures are left vnto vs, to be our rule of trueth: by them must all doctrine be squared, and directed, they sit in the hiest seate of iudgement to giue sentence in euerie cause. With them did *Luther* cut downe your errors: of them haue we learned to thinke of the sacrament otherwise then *Luther* did: to them doe we submit our selues in euerie thing we teach, and are contented that our wholl Religion be tried by them: so that if you, or anie other can shewe wherein we disagree from them, we are readie, and willing to be reformed. But one error of *Luther* cannot serue to excuse infinite errors in the popish Church. Thus haue you my answere, as plainlie as I could deuise, in this matter: which though you haue handled at large, as became a man of your learning, leasure, and discretion, yet in the end, you cast it awaie from you as not worthy to haue any time bestowed about it. Now therefore

I trust

I trust hereafter you will be better occupied.

## CHAPTER. 4.

*Of Priesthod, and of the sacrifice  
continued after Christ.*



Seeing you will needes be called & accounted *Priests*, & that in the proper sense, and signification of this word, I require no pardon at your hands for terming you, as I did. For if Christ be the onelie Priest of the new Testament, and his sacrifice neuer to be repeated, as we are plainlie taught by the word of God; what *Priests* can you be, but *Baalites*, and what *sacrificers*, but *Antichristian*? shewe your order, your Author, your institution: otherwise we must esteeme and speake of you, as such a generation deserueth. *It is not lawfull for any to take honour to him-selfe, but he that is called of God, as Aaron*: If you can prooue that God hath called you, it is meet you be receiued, & reuerenced, as the ordinance of God in all functions deserueth: but this can you neuer doe, and therefore both your name, & your profession is of al the godly to be detested, as a venomous plant

page 56.

Heb. 5. 4.  
The Popish  
priest hoo-de  
was not ordai-  
ned by Christ  
but is contra-  
rie to the  
Priesthood  
of Christ, and  
therefore  
worthie to be  
contemned &  
detested of al  
faithfull  
Christians.

plant, neuer planted by the heauenlie father. Two waies you haue chofen, by which you will prooue your felues lawfull priests: principally, you say, *by mine owne words*, secondarily by deduction out of the scriptures. Let vs consider of both these arguments in order, and so it shall appeare in the end, that your Priesthood was hatched of an ill egge.

And here you declare euidentlie to the world in the verie beginnng your pitifull ignorance, not knowing against whom you fight. For was it euer of vs doubted, that *Melchisedech* was a Priest, and offered sacrifice? doth not the scripture teach the same moste expresse, and that in manie places? yet you saie, *you could neuer obtaine so much of our brethren*: which argueth that God hath finitten you with marueilous senselesnes, and as it were suddenlie bereaued you of your vnderstanding. Thought you anie so simple as to belecue you, that we denie *Melchif.* to haue bene a Priest, & to haue done the office of a Priest, which consisteth principally in making outward sacrifice? Bestowed you so litte time in reading the writings of those you call our brethren, that you know not what their iudgement

pag. 57.

M. R. affirmeth that we denie Melchisedech to haue bene a Priest: how vntrue lie all the world can witness.  
Gen. 14. 18.  
Psal. 110. 4.  
Heb. 7. 1.



iudgement was herein? or could you finde in your hart at aduventure thus to reporte of our brethren in a matter whereof you were ignorant what they taught? Take heed *Master Rainolds*, you maie abuse the ignorance of some, but God wilbe reuenged of you for your vntrueth. As for your reason, that if *Melchisedech* sacrificed, that was in bread and wine, because there is no mention made in the scripture of any other sacrifice, I maruaile you see not the loosenes of this conclusion. For how is the head and body of this argument ioyned together? *Melchisedech* was a Priest, therefore he sacrificed in bread and wine. Of sacrificing in bread and wine, there is no word in the scripture, which onelie recordeth, that *Melchisedech* brought forth bread and wine; whereby is noted that *Melchisedech* presented *Abraham* with victuales, when he returned from pursuite & slaughter of the kings: which is so clere in the text, that it is confessed by your owne Champion *Andradinus*. Is this then an excellent prooffe that *Melchisedech* sacrificed in bread and wine, because he releeued *Abraham* & his seruants with breade and wine? And that seeing the *Hebrew* worde which the holie ghost

M. Rainolds  
thinketh  
Melchise-  
dech could  
not make sa-  
crifice, vnles  
it were when  
he mette A-  
braham with  
bread & wine.

Gen. 14. 18.

*Andrad. De-  
fens. Concl.  
Trident. lbi. 4.*

ghost vsed, neuer signifieth to sacrifice, in any one place of the scripture, but onelie to *bring forth*, as all men knowe that haue but a litle taste in the Hebrew tounge. But if he sacrificed not thus, then saith *M. Rainolds*, *his sacrifice is not mentioned in scripture*. And what if the scripture hath not particularlie set downe what sacrifice *Melchisedech* offered? was it not sufficient to declare that he was a Priest, vnlesse it were also added, what manner of sacrifice he offered? will you not beleue the scriptures testifying that *Melchisedech was a Priest*, vnlesse you vnderstand what sacrifice he made? How manie Priests doth the scripture speake of, and yet omitteth their kinde and manner of sacrifice? Can you then reason, they were no Priests, because it is not expressely noted, in what things they offered their sacrifice?

*Hecfi in the Hebrue, יִשְׁרָאֵל in the Greek, and proferens in the latine Vulgar edition it selfe.*

Furthermore, was not *Melchisedech* a King also? and yet we reade not any where in scriptures what Kinglie dueties were performed by him, vnles you will acknowledge this to be a token of his roiall dignitie, that he releued *Abraham* and his men with prouision: which though it be no proper marke of a King, seeing it may be done  
by

by others also that be no kings, yet doth it rather shew vnto vs a Kinglie estate in him (as it is alleadged by learned men) then a priestly. For to bring forth bread and wine, that is, meate & drinke for the sustenance of a multitude, must rather be thought a princelie magnificence, then a priestly sacrifice. Seeing then it is as necessarie for vs to beleeue that *Melchisedech* was a King, as that he was a priest, because he was a figure of Christ, not onelie concerning his preist-hood, but also his Kingdome: then muste you as wel note vnto vs what princelie acte of his the scripture reporteth, as you demaunde of vs what sacrifice he offered. For if this prooueth not he was a King, then to vse your owne words, *there is no syllable in the scriptures of any kingly deede*, that euer he did: and so by your profound and inuincible reason, as you call it, we muste be forced contrarie to plaine scriptures to denie he was a king. For that he was a preist, besides he is so called in the scriptures, may also further appeare vnto vs by his doings, in that *he blessed Abraham*, which dutie belonged to the priest, as well as to offer sacrifice. Thus your goodlie argument, whereof you bragg so much, if it be of such inuincible

M. R. argument pro-  
ueth Melch.  
to be no king

inuincible force, as you pretende, though it may put a *sacrifice* in *Melchisedechs* hand, yet it taketh the kingly crowne from his heade. Wherefore you see, if you can see any thing, that your prooffe whereupon you leane, will not onelie faile you, if you presse it too much, but also breake in peeces, & hurt your selues.

You see therefore how litle cause you had pag. 38. 39. to charge my *fellowes and masters*, as you name them, with stubbernesse, who neuer denyed, nor doubted, but that *Melchisedech* was a very priest, and executed the office of a priest, which chiefly consisteth in sacrifice and oblation, as the Apostle teacheth. Then your fellowes & ma- Heb. 5.1. sters must needs be stubbornly set in maintenance of falshoode, if they either taught you thus to write, or will commend you for writing thus beyond all compasse of modestie and trueth. But now, as though *Melchisedechs* sacrifice could haue beene no other, saue that which you dreame of, you gather of my acknowledging him to haue offered sacrifice, that therefore he did it *in breade and wine*: which is an absurd, and senslesse kinde of gathering, meete for such a petty proctor of the Popes sacrifice, as *Master Rainolds* is.  
the

The scriptures testifie that *Melchisedech* was a priest, and this both I, and all my fellowes and maisters euer confessed. That the sacrifice which *Melchisedech* offered, was bread & wine, the scriptures no where giue vs to vnderstand, & therefore we beleue it not, & you can neuer prooue it. You alleage the testimonie of *Moses* thus: *Melchisedech rex Salem, proferens panem & vinum (erat enim sacerdos Dei altissimi) benedixit ei. Melchisedech king of Salem, bringing forth bread & wine (for he was a Priest of the moste highe god) blessed him, that is, Abraham.* you must haue a diuine power of working miracles before you can prooue hereof that *Melchisedech* offered bread and wine in sacrifice, seeing your owne translation saith no more, but that he brought forth bread and wine: and that was, as I shewed before, for an other purpose, then to offer sacrifice: vnlesse with the same mouth, wherewith you saide euen now, that we denie *Melchisedech* to haue made sacrifice, you will also further say, that to bring forth bread and wine is to offer sacrifice: whereas no man seeth not, that this may be done manie waies, and for manie other vses, then for this of sacrifice. Wherefoe your reason, *Melchisedech brought forth bread and wine*, is not of the

Gen. 14.

Melchisedech brought forth bread & wine: *Ergo* he offered sacrifice in bread and wine. Vpon such loose arguments hangeth the popish Priesthood and sacrifice.

the same length with your conclusion, that therefore he offered sacrifice in bread and wine.

But that you saie is a reason of his priesthood, which I denie, and it is the thing in controuersie: & should by you haue bene prooued, not barely affirmed. For though as you report the words of *Moses*, it may seeme that the reason of *Melchisedechs* bringing forth bread and wine was, for that he was the Lords priest, yet *Moses* in his owne language saith not so, but thus, *And he was a priest of the most high God*, as it is also translated by *Pagnine*, and *Vatablus*, and *Arias Montanus*, according to the originall veritie. And though sometime it may so be taken, yet how can you prooue that so it must of necessitie here be taken? And if it be, your sacrifice for al that will not hereof follow, as you maie learne by *Andradins* your greatest Doctor, whoe maketh that a reason whie *Melchisedech*, being a *Cananean*, and ioined perhaps in blood or frendship with some of the Kings that *Abraham* slue, notwithstanding was so farr off from seeking to be reuenged of *Abraham*, that he met him frendlie and presented him with gifts, because the bonds of country and kindred are not so strong,

Li. 4. De Geni  
Trid.

popish argu-  
ments confu-  
ted and reie-  
ced by pa-  
pists them-  
selues.

as of godlines & religion. So the reason is not as you imagine, *He offered sacrifice in bread & wine, therefore he was a Priest*: but by *Andradius* iudgement, *he was the Lordes Priest, and therefore he refreshed Abraham a true worshipper of the Lord.*

But what if all this were graunted without resistance, that *Melchisedech* offered a sacrifice in bread and wine? it must be cast in a strange mould, before the sacrifice of your *Masse* can anie waies be framed hereof. For first this sacrifice might be a figure of Christes bodie and blood, represented and offered vnto vs in bread & wine without anie such vnholie sacrifice as is imagined in your *Masse*. And so did the auncient fathers meane, when they applied this historie of *Melchisedech* to the sacrament of Christes supper. Wherefore when you haue digged as depe as you wil. yet shal you not finde the mine or spring of your sacrifice here. Againe, what resemblance is there betwene *Melchisedechs bread and wine*, and your *Masse*, wherein you teach is neither bread nor wine remaining at all? That you bring out of *Musculus* and *Caluin*, concerning referring those wordes (*and he was a Priest*) to that which followeth, *and he blessed him*, you are not hable to confute, and

How the fa-  
thers applie  
*Melchise-  
dechs* fact to  
the sacramēt  
of Christs  
supper.



therefore you do well, and wiselie to note it, but shew no reason against it: and so likewise you set before your reader an other place of *Caluin*, wherein he writeth that *their opinion is confuted, who seake out the cheife resemblance betweene Christ and Melchisedech in offering of bread and wine, seing the Apostle who standeth vppon other points not so notable, and principall, as that, speaketh not so much as once therof.* This was to hott for you to beare, & therefore you let it fall to the ground, couering it with the naked names of *Hierome*, & *Gregory Nazianzene*. Out of *Caluins* words by you repeted, you will the reader to note two things, which being noted neuer so much, make nothing for your profit. The first is, that *Caluin*, and the *Caluinistes* (as it pleaseth you to speak) *finde nothing wherin Melchisedech sacrificed, and so by sacrificing prefigured the sacrifice and Priesthood of Christ:* whereunto I haue alreadie answered, and further adde now, that we finde in *Melchisedech* as much as the Apostle hath found, & the Apostle hath found as much as truely can be found: vnles you wil say the holy ghost was grossly & fouly ouerseene in omitting the chiefest thing, wherin *Melchisedech* represented our sa-

Pag. 62.

We expound  
and vnder-  
stand the fi-  
gure of Melc.  
in such sort  
as the Apostle  
hath taught  
vs

uiour Christ. We thinke it no shame to finde no more then the cleare light, and wisdom of Gods spirite could finde, wherwith the Apostle, examining & searching throughlie the wholl historie of *Melchisedech*, hath not giuen the least inkling of your surmised sacrifice. He sheweth diuerse properties in which *Melchisedech* was a figure of Christ, comparing not anie sacrifice of *Melchisedech* with the sacrifice made by Christ, but the person of *Melchisedech* with the person of Christ. So you haue found such a propertie betwenee them two, as he neuer saw, and therefore must needes account your selues wiser then he, which we by your leaues cannot acknowledge, and therefore refuse your inuention.

What is to be  
answered to  
the fathers  
comparing  
*Melchise-*  
*dech*s bread  
and wine to  
the Lords sup  
per

The second is, that the auncient fathers acknowledge *Melchisedech* to haue sacrificed in bread and wine, and so to haue foreshewed Christes sacrificing in like manner. To this an easie answer maye serue. First, that whatsoever the fathers teach without warrant of Gods word, must be iudged no better then stubble and straw, which hath no vse in the building vp of gods spiritual Temple, but serueth onelie to be burnt. Secondlie, that the fathers, not one of them all, applie  
this

this of *Melchisedech*, to the Popish masse, which was not hatched in the daies of the ancient fathers, but is a latter birde of Antichrists brood. Thirdly, that none of the ancient fathers do prooue by this any real sacrifice of the Church, wherein Christ is to be offered continuallie, as the Papists doe most wickedlie and horriblie maintaine. Lastlie the fathers onely meant to commend the excellency of the Lords supper, which Christ instituted in bread and wine, by this fact of *Melchisedech*, that brought forth bread and wine, as it were in these signes shadowing and figuring Christ vnto vs, who long after appointed the same to be sacraments of his body and blood. This was the cause why they so often alledge this example of *Melchisedech*, as you may perceiue by *Cyprian*, who saith. *In sacerdote Melchisedech sacrificij Domini sacramentum prefiguratum videmus:* that is, *In Melchisedech the Priest we see the sacrament of the Lords sacrifice prefigured.* Thus *Cyprian* writeth in the same epistle, that you alledge here, by whose wordes you maie learne to what purpose the fathers applied that of *Melchisedech*, farre otherwise then you doe. And in that *Cyprian* calleth bread.

*Iren. li. 4. c. 32.* and wine his bodie and blood, therein is no difficultie, meaning sacraments of his bodie and blood. As for the *new oblation* that *Irenaeus* speaketh of, it is the praiers and almes of the faithfull, which they offer vnto God in the celebration of the Lords supper: which is so far from your sacrifice, that you maie as soone make the north and south pole meete together, as this testimonie of *Irenaeus* with your idoll of the Masse.

In that you beare your reader in hand, I haue dissented from *Caluin*, and the Protestants, that argueth a weakenes of your braine, which causeth you to vtter such idle talke. All Protestants, not onelie I, confesse that *Melchisedech* was a Priest, & that he offered sacrifice: doth it follow therefore *M. R.* that the sacrifice was in bread & wine, as you pretend? whome then do I forsake? with whome doe I ioyne? what fantasie is this that troubleth your head so much?

Pag 63.

In this taking you beginne to throw out arguments, which must needs be full simple and miserably made. Howbeit sooner may you deuise manie formall syllogismes for your sacrifice, then make one sound reason in diuinity for confirmation thereof. Thus you haue framed your argument with  
your

your owne hands: That Christ did, and appointed to be done, that may & ought to be done: But Christ at his last supper offered sacrifice according to the order of Melchisedech, and appointed the Apostles and priests to doe the same: Ergo the Apostles & priests may, & ought to offer sacrifice. This syllogisme seemeth to be terriblye compounded, and to prooue inuincibly the sacrifice of the Masse: doubtlesse Master Rainolds is perswaded he shall herewith fray vs all away. But be not dismayed (good Reader) the light driueth darkenesse before it, and trueth cannot be vanquished with an armie of false arguments, be they neuer so cunningly framed, much lesse with such slender sophismes as theie. Your Assumption hath two partes, & they both are false: whereof the conclusion following cannot be hable to looke the trueth in the face. For where you say I haue acknowledged the former part, I acknowledge no such thing, nor euer did. Christ at his last supper offered no sacrifice according to the order of Melchisedech: Christ appointed not the Apostles, nor any els, to offer the same. Neither of these partes shall you prooue whilst you liue, though you liue the last on the earth. For what

A Syllogisme  
of M. R. examined & answered.

Two ground  
and capitall  
vntueths in  
the assumption  
of M. R.  
Syllogisme.

sacrifice offered Christ at his supper? and what was the effect thereof? was this a sacrifice according to the order of *Melchisedech*? then was it not the same he offered on the Crosse: for that was not of *Melchisedechs* order, being not in bread and wine, as you will haue it, but the verie bodie of Iesus Christ. But your Church maintaineth that the sacrifice which Christ offered at his supper, was the same that he offered on the Crosse. Thus handsomelic your dreames hang together.

Againe if Christ at his supper offered such a sacrifice, as was prefigured by *Melchisedech* which you affirme, then must it followe that Christ fulfilled that figure perfectlie, and so the same sacrifice need no more to be offered: whereof ensueth the desolation of your malmogers, whose occupation onelic and whollie standeth in renewing the sacrifice of the masse. Then would I demaund what vertue and effect that sacrifice had, which you teach to haue bene offered by Christ at his supper? Did Christ thereby fullie appease the wrath of his father? Did he fullie redeme mankind? Or did he these things, but yet so slenderly & insufficiently, that there needed another sacrifice

sacrifice after, namelie his owne death vpon the Crosse? Answered plainlie as becommeth a diuine, yea a Christian, yea a reasonable man.

And because you framed an argument for me, as you say, I will doe as much for you, and thus I frame you another. *If Christ offered a reall externall sacrifice of him selfe at his supper in bread & wine, then did Christ fully redeeme mankind by a sacrifice made in bread and wine; But Christ redeemed not the world, by a sacrifice made in bread & wine, but by the sacrifice of his owne bodie vpon the crosse: Ergo Christ offered no such sacrifice, in bread and wine at his supper.* The partes are plaine, & need no further prooffe. And where you say, that seeing Christ was prefigured by Aaron & Melchisedech, therefore he offered a sacrifice both in bloody maner, as Aaron did, and in unbloodie, as did Melchisedech, I see you labour to put life into the dead carcase of your argument, but all in vaine. For it cannot be shewed either by scriptures, or els by anie ancient fathers of the Church, that Christ offered any reall sacrifice, but onelie in bloody maner. Wherefore the Apostle so often repeateth the word (*Once*) excluding thereby all other maners of offering

A true Syllogisme opposed against M. Rain. false & hereticall Syllogisme.

Heb. 10. 14.



Heb. 9. 22.

ring this sacrifice, but one. *By one oblation* (saith the Apostle) *hath he made perfect for ever those that are sanctified.* Tell vs what manner of oblation that was, bloody, or vnbloodie? bloodie, I trust, you will confesse: and therefore no vnbloodie was necessary, which neither could haue holpen, *seeing without shedding of blood there is not anie remission of sinnes.* Whereby also may appeare that though the sacrifice of the masse be gainfull to such Popish Priests, as *M. R.* & his companions are, yet in trueth being vnbloodie, it is vtterlie vnfitte, and vnable to purchase remission of sins. Such marchandize is lightlie to be valued, as it deserueth.

In what respects Melchisedech was a figure of Christ,

But to answere a litle further, concerning *Melchisedech*, the similitude between him and Christ consisteth not in offering vnbloodie sacrifice, as you vntruelie and wickedlie imagine, but as the Apostle teacheth, in that *Melchisedech*, was both a king, and a priest, and is sette forth vnto vs in the scripture as eternall, and more excellent then *Abraham*, and the *Leuitical priests*. In these respects was he a figure of Christ the eternal king and priest, farre excellling al the priests of the *Leuiticall* order. Because these things make nothing for  
your

your sacrifice, you deuise a matter that was not, to prooue a thing that is not, and so build one lie vpon another, the vnbloody sacrifice of Christ vpon the vnbloodie sacrifice of *Melchisedech*. But this is the iust iudgement of the Lord vpon you, that seeing you haue troden vnder your feet, the blood of the euerlasting Testament, you should be giue ouer to effectual illusions, to embrace an vnbloodie sacrifice, which is the deuise of your owne braine, for the true & glorijs sacrifice of Christ vpon the crosse.

This former argument of *M.R.* hath be- Pag. 64.

gotten another like to it selfe, or rather more monstrous. Thus it standeth; *They* An other Syllogisme of M. Rain. like to the former, answered.  
*whoe may & ought to offer sacrifice, as did first*  
*Melch. & afterward Christ, are truely & properly*  
*sacerdotes: But priests of the new Testament*  
*may & ought to offer sacrifice in such sort:*  
*ergo they are truly & properly sacerdotcs, priests.*

The *Minor* is the same with the conclusio of your other argument, as euidently false, as the word of god is clearlie & vndoutedlie true. For if your priests offer sacrifice, as *Melchisedech* and Christ did, then are they priests of *Melch.* order, & not priests onely but kings. For so was he the figure, & so is Christ the truth. You cannot pul in sunder

Popish priests  
if they be ac-  
cording to  
Melchise-  
dechs order,  
must not be  
priests onelie,  
but also kings

der these two offices, but if you wil needs be priests, & that properly, according to this order of *Melchis.* then seeing that order of priesthood hath a kingdome inseparablie annexed to it, it must necessarilie followe, that you are also kings, and that properlie, which were a verie proper thing indeede, and greatlie to be accounted of. If you deuide these offices in sunder, it is blasphemy; making a Priest according to the order of *Melchisedech*, whoe is not also a king: If you take both iointlie to your selues, then will euerie hedge Priest be a gentleman, a lord, a King. As this is most absurd, & monstrous, so is that also, that you should be priests according to *Melchisedechs* order. For then further ought you to be *eternall*, without beginning or ending of daies, without father or mother, as *Melchisedech* is described vnto vs in the scriptures, and as Christ is in trueth, and onely Christ. So taking vp- on you this priesthood of *Melchisedech*, you commit horrible sacriledge, and treason against the person of Christ our sauiour, who will in time tread such vermine vnder his feete, that creeping on the earth do presumptuously chalenge to themselves his speciall prerogatiues and royalties.

Saint

S. *Augustine* calling the ministers of the Gospell Priests, speaketh improperly, as hath bene answered. For although he saith, that all Christians are improperly called Priests, and others in the Church are so called properly, yet he meaneth not that there are anie such priests in the Church, as Melchisedech, or Aaron, or Christ was: but onelie that they are so termed by an vsuall, and peculiar name, which is not in custome of speech giuen generallie to all Christians. This to haue bene S. *Augustines* meaning, and the iudgement of the Church heretofore, we may learne of *Peter Lumbard*, to let the auncient writers passe. For *Peter* first asketh this question, whether that which the Priest doth, may properly be called a sacrifice & oblation. His answer he maketh thus, To this may be said briefly, that which is offered, and consecrated of the Priest, is called a sacrifice, and oblation, because it is the remembrance, and representation of the true sacrifice, and holy oblation that was made vpon the altar of the crosse. Yf then there remaine in the Church no sacrifice in proper and natural sense of the word, as your owne doctour, and Master of sentences confesseth, there can not be remaining any Priests, that

Pag. 65.  
August. de ci-  
uit. dei. Lib. 20  
cap. 10. 2

How the Fa-  
thers cal the  
ministers of  
the Gospell  
Priests.  
Sent. lib. 4.  
Dist. 12. 0.

that maie so be called properlie. For such as the kinde of sacrifice is, such is also the kinde of priesthood: if the sacrifice be not a sacrifice properly, the priesthood cannot be a Priesthood properly, but onely by a figuratiue and vnproper maner of speech.

Pag. 66.

August Cōfess.

Lib. 9. cap. 11.

12. 13.

That *Augustine* was a priest himselfe, you labour to prooue out of his booke of *Confessions*: in which place though he speak of an *altar* and *sacrifice*, yet he meaneth not such altares and sacrifices, as you haue erected and offered in all places. This *sacrifice* that he speaketh of, is the sacrament of Christes death, the *altar* is the Lords table, the remembrance of his mother in offering this sacrifice on the altar, is giuing of thanks to God for her in celebrating the Lords supper. Although I denie not, but the superstition of praying for the dead was then crept into the Church: so that if you will needes vrge that *Monica* desired to haue praiers made for her, I will not greatly stand with you herein. But that anie real sacrifice of Christ, as you meane, was offered for quick or dead in those daies, that I denie, and you can not prooue it by this, or anie other testimonie of *S. Augustine*.

Where

Where I saie, that Christ hath committed his Church to be ruled by *Pastors* and *Doctors* for euer, and not to Priestes, you demaund whether this appointment had effect or no, & giue me warning to beware (as though some danger were at hand) what I answere. But we shall easilie, I trust driue awaie this craking *Annibal* from the gates of our Citie, who commeth only to make a shew, and hath no force to hurt. That Christ ordained *Pastors* and *Doctors* to rule his Church, the scripture is plaine, so that you may not for shame deny it: now if these were priests trulie and properlie, then should they haue bene so called, and by this name commended vnto vs in the scriptures. But wheras their office is declared diuerslie in great varietie of names, yet is this name neuer once giuen vnto them in no Gospell, in no epistle, in no booke of the new testament. And maie we thinke that if the ministers of Christ in the new Testament were by Gods institution verie Priestes, as these men beare vs in hand, and had commission to offer so excellent a sacrifice, as no Priest euer the like, saue Christ himselfe, may we thinke, I saie, or is it likely

Page 79

Eph. 4.11.  
Ministers of  
the Gospell  
are neuer cal-  
led priests in  
the new Te-  
stament.

likelie that this name should neuer haue bene found in all the new Testament in this sense, where are so manifold titles giuen vnto them, as of *Elders, Ouerseers, Rulers, Shepheards, Watchmen, Ministers, Stewards, Seruants*, and such like? Of all which names none pleaseth their humor: but Priests they wil be called & accounted, as though Gods spirite which appointeth offices in the Church, could not haue giuen fit names vnto them, but would rather giue them anie name, then that which is their proper name. Anie man then, that hath but halfe an eie, maie soone see, that the holie ghost in auoiding this name so carefullie, hath giuen our Popish Priests a cleane wipe, and both left them out of the dore, and shut the dore against them: & though they striue neuer so much to creepe in, yet are they to be driuen awaie by lawfull authoritie, and kept forth, as they that haue nothing at all to do in Gods howse.

But here M. Rainolds hath gotten a doughtie argument, which I thinke because he knew not how to bring it in fitly in some other place, hath halde it in here out of place. He bids me shew where this Church for many hundred yeares was gouer-



gouerned thus, which is as common an argument with them, to vse his owne words, as *Dunstables* hiewaie. For this reason is euen their common pack-horse to beare the wholl burthen, when all other faile, where was your Church, where were your ministers before *Luther*? Whereunto, that you may perceiue how farre we disagree from the *Donatistes*, of whome you speake, I answer, that our Church was neuer so straited, but that it might be found in all countreis christened, and our ministers had the chiefeest roomes, till Antichrist by litle and litle had driuen them out: and then afterwards the Lord continuallie raised vp, and prouided for his Church, such pastors and doctors, as were necessarie for the gathering of the saints togeather. Further answer in this place is not needfull.

As for *Augustine* the monke, and *Lau-* Pag. 68.  
*rentius*, and the rest, whome you call the  
 first *Apostles*, and conuerters of our nation,  
 I neither acknowledge them for *Apostles*,  
 nor *Priests*: yea sure I am, if they were true  
*Apostles*, then were they no *Priests*, and if  
 they were *Priests*, their *Apostleship* was of  
 a wrong stampe. And though *Beda* so call  
 them, yet it followeth not that they were  
 F popish

popish priests, seing he vsed but the phrase of common speech, by which the preachers and Ministers of the word and sacraments were so called: in which respect my selfe also called *S. Ierome* a priest of the *Romane Church*. But this though an vsual, yet is it an improper kinde of speech. ¶

pag. 69.

What wanteth in reasoning, you supply in rayling. *Iohn Bale* you call a *sincke of iniquitie*: *Caluin*, you saie, is *more execrable then the rest*: of such flowers *Master Rainolds* garden (good reader) hath aboundance, as lightlie thou shalt finde anie where. Those seruants of Christ, of whome you speake your pleasure, haue noted the fathers for their declining from the puritie of the gospel, & that may they in some things worthe lie doe, euen as *Paul* did *Peter*. And touching this matter we haue in hand, there were amongst them some *superstitious offerings*, which euen the papists themselves haue abandoned: but that the fathers were priests in our meaning, or thought they had anie reall sacrifice of Christes bodie and bloode, you haue not shewed, nor can. The fathers denie that any such sacrifice remaineth. *Tertullian* saith, *we sacrifice, for the safetie of the Emperour*: but to

The fathers  
acknowledge  
not the Po-  
pish sacrifice.

*Tertul. ad Scapul.*

our

our God, and his: but as God hath commanded, with pure praier. Tertullian knoweth not of any externall sacrifice amonge the Christians: for then would they haue offered that also for the Emperour. And *Iustinus Martyr* before him, saith, that Christians haue learned to offer the sacrifice of supplications, and thanksgiuing onelie. Which he would not haue sayde, if Christians had learned to offer the sacrifice of the masse. *S. Chrysost.* saith, If Christ be perfect, neuer sinneth, alwaie liueth, why shoulde he offer for vs many sacrifices? And againe, There is no other sacrifice: one hath purged vs. After that remaineth fire and hell. *S. August.* saith, Christ onelie is our preist, our sacrifice, our Temple. I omit many moe: by these testimonies the Godly reader may vnderstand, that in the primitiue Church was no such sacrifice, nor priesthood, as the Popish is pretended to be. And therefore I see no cause, why I should be affraid to stand in maintenance of *M. Iuell* that godly and learned Bishops challenge in this behalfe, which hath not hetherto, nor cannot be disprooued. And though you, as also many of your fellowes are still pinching at it, yet you are all content to let it rest, as Doctor

*Iustin. in dial.  
cum Tryphone.*

*Chrys. in epist.  
Hebr. hom. 13.*

*August. de fide  
ad Pet. Dia. 6. 5*

*Harding* left it, which was full great-  
lie to your discredit. And as for the  
Doctors that *Calvin* alledgeth, although  
they force the scriptures, as he saith, ma-  
nifestlie to a wrong purpose, in applying  
*Melchisedechs* example to the matter of the  
sacrament, yet none of them prooueth  
that sacrifice, that *Master Jewell* denieth,  
and therefore you doe but idlelie and tri-  
flinglie spend your time, and trouble your  
reader with your follies. But you would, I  
dare saie, better intertaine him, if you had  
anie better prouision. Yet you might haue  
seene that *Calvin* in that place censureth  
those fathers with these wordes by you  
alledged, for an other place of scripture  
wrongly & strangely applied, not for defend-  
ing the vnbloody sacrifice as you affirme.

*Calvin de vera  
Eccl. reform.*

pag. 74.

Then you come to lift at my argu-  
ment, which I gathered out of the Apostle  
against your sacrificing Priests: but your  
strength faileth you much in this enter-  
prise. The Apostle saith, that Christ hath  
*ἀπαράσταν ἱερωσύνην*, that is, an everlasting  
Priesthood. Here you rehearse diuerse  
interpretations of the Greeke word, *ἀπα-  
ράσταν*, which the Apostle useth: although  
there are none but meanlie seene in that  
tongue

Heb. 7. 24.

tongue, that need your helpe therein. For that properlie is ἀπαράγωγε, that passeth not away from one to an other. And herein the Apostle compareth our sauour Christ with the Priests of *Aarons* order, & sheweth a manifest difference, that the *Leuitical* Priesthood rested not in one man, but went from man to man, *by reason of death*, which suffered not one & the same Priest continuallie to enioie his office: but *Christ liueth for euer*, and therefore his Priesthood abideth with him onelie, and is not in execution enlarged to anie other. And this reason of the Apostle debarreth as wel the popish, as the *Aaronical* priests. For the Priests of the popish order are no more exempted from necessitie of dying, then were those priests of *Aarons* stocke, so that they are no lesse opposed vnto Christ, then the other.

the Apostles  
reason exclu-  
deth the Po-  
pish priests  
noles then  
the *Leuitical*.

Herein therefore lieth the force of the Apostles argument, that the Priesthood of the new Testament belongeth onely vnto him, that is immortal: for otherwise he had not put anie necessarie difference betwene that and the other: whereof it doth inuincible, and necessarielie ensue, that the onelie priest of the new Testament, is Iesus

*Chrys. in Hebr.  
7. homil. 13.  
S Chrysost.  
plainlie con-  
demneth all  
popish priests.*

Christ. This *Chrysostome* concludeth out of the Apostles words moste plainly: *As there were* (saith he) *manie priests, because they were mortall. so there is but one, because he is immortal.* For can they answer for them selues, that though they die, yet Christ liueth, whose partners herein they reckon them selues to be? might not the Iewish priests likewise haue said as much, seeing it cannot be denied, but their priesthood also was referred vnto Christ? But as those Priests together with their Priesthood expired, when our sauiour Christ, the true Priest and sacrifice, was exhibited, so there was no place left for other Priests, nor other sacrifice, all figures being in Christ moste fullie and perfectlie accomplished. Yet as though Christ had bene either a mortall priest like to *Aaron*, and his children, or his sacrifice had not at once satisfied the wrath of God, they substitute to Christ an infinite multitude of priestes, far moe then were euer the *Leuitical priests*, & take vpon them blasphemously to offer againe daily the same sacrifice that Christ once offered, which is impossible for any to offer, but onely the sonne of God himselfe. O that Christian people would consider  
the

the horrible dongeon of iniquitie, that lieth hid vnder the abhominable sacrifice of the popish masse, then which the sunne did neuer beholde a thing more lothsome and detestable in the eies of the God of heauen.

This therefore is a sure reason, and shal stand against the gates of hell, and force of all papistes, that Christ is a Priest for euer, and hath an euerlasting Priesthood. Therefore he is the onely Priest of the new Testament, and his Priesthood is not communicated to anie other: and so your priestes are no priests, your sacrifice is no sacrifice, your Religion is no Religion, your Christ is no Christ, your God is no God. Depart from them whosoeuer will not be partakers of their condemnation.

To shew this reason to be childish, you Pag. 76. haue brought indeed a childish exception.

*Christ is (you saie) a true man for euer, a king for euer, our doctōr, master, and teacher for euer: yet are there many men, kings, doctōrs, & teachers, besides Christ.*

This man is suddenly so drowned in the dreggs of poperie, that he hath lost all taste and sense of trueth: for els he would haue bene ashamed of such an answer, which nothing cometh

An obiection  
of M.R. answered.



neare the matter. We speake of those offices, which Christ was appointed to beare by the annointing of the holie ghost, and special commission from God: you bring instance of things that be of an other condition and nature, as to be a true man, an earthlie King, an outward minister of the word, & such like. Christ is our onelie king, Prophet, and Priest: so that in this sense, in which these are giuen to him, none can be King, Prophet, or Priest, but he. For he onelie is our spiritual King, he onely is our teacher, and author of all heauenlie doctrine, he onelie can offer the sacrifice propitiatorie for the sinnes of the world. If you thinke anie can be a King or Prophet in this manner, but onelie he, you take his honour from him, and giue it to an other, to whome it doth not appertaine: which you do indede most notably in sening your selues vpon his Priesthood, which doth as truelie belong to him alone, as the other of his Kingdome and Prophecie do. Now then weigh with your selfe, what a witles obiection you haue made: and if you can bring no better defense for your Priestes, then you haue hetherto done, you haue good cause to be sorie, and ashamed  
that

that euer you changed your copie, and of a minister of the Gospel, became a priest of the popish order. God giue you grace to repent, that the fruite of Christes priesthood maie not be denied vnto you another daie.

That which followeth, is but a supplie of superfluous wordes, without wit, without learning, without trueth. The comparison you make betwene an earthly prince and Christ, doth nothing fit your purpose. For if you haue as lawfull authoritie vnder Christ to exercise a priesthood, as the ciuill gouernours haue vnder their prince to execute their office laid vpon them, then shew your commission, and we require no more. For as no man dare presume in the affaires of the state to commaund or enterprise anie thing in the princes name without a sufficient warrant from the prince: so maie no man take vpon him anie ecclesiasticall function in the Church, vnes he haue a commaundement from the Lord. But Christ neuer gaue you anie such commaundement, he neuer laid vpon you any such office, he neuer called you to this honour, to be his fellow priestes: els bring vs your Charter, that we maie se it, and shew

vs your letters of orders, that we may trie them. And further you are to consider that although the prince bestow offices & preferments vpon his subiects, as pleaseth him, yet his Regalities he keepeth to himselfe, and no subiect wil presume to challenge them. *Pharao* gaue *Ioseph* as great authoritie, as anie princes vse to giue anie of their seruants: yet the chaire of estate he kept to himselfe, & therin he was aboue him. But you moste rudelie and arrogantlie intrude your selues into Christs seate, and will not onelie be his vicepriests, but as good priests as he, ioined in the same commission with him, according to the same order of *Melchisedech*, that he was of: & so you are not content with such offices as he hath appointed vnto you, but you claime his chiefest principalities, which is no lesse a fault, then high treason against the hiest maiesty.

*M. Rain.* maketh an end of this treatise with an other foolish cauil taken out of the *communion booke*, wherein, he saith, *commission is giuen in some cases, to the minister, to remitt sinnes.* whie saie you, *in some cases?* The Minister of God hath power to forgiue sinnes, not in some cases onelie, but in all whatsoeuer, if the sinner repent & belecue the  
the

the gospel. This authoritie is giuen vnto him by Christ, this the parliament, & communion booke confesse, this the ministers daylie practise amongst vs. Neuertheles you are still as farre from your purpose, as before. For this maketh not our ministers to be priests, but preachers of repentance, which bring the glad tidings of the gospel, to all those that be heauie laden, and desire to be refreshed. Neither haue they power themselues to forgiue sinnes, (for *God onelie forgiueth sinnes*) but hauing the Mar. 2. 7. word of reconciliation committed vnto them from God, they offer pardon, and in his name prenounce pardon to the sinner, that turneth from his sinnes vnto the Lord. If you know this, why strue you against a knowen & confessed truth? If you be ignorant what commission the ministers haue receiued of Christ, then be content to learn it out of the word of god. As for your priests you haue alleadged nothing, to prooue their calling and authoritie lawfull, and I haue shewed that the scriptures giuing all priesthood, after *Melchis.* order, to Christ onelie, haue wrung in sunder the necks of your popish sacrificers, and therefore it is the duetic of all Christians whose saluation  
confi-

consisteth in the sacrifice & priesthood of Christ, to thinke of you, as you are indeed, enemies of Christ, *Baalites*, idolatrous Antichristian Priestes whose punishment shal be with the Beast in the lake that burneth with fire & brimstone for euer. The Lord open the eies of his people, that they may see your wickednes, and beware of you, least they beinwrapped in the same condemnation with you.

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## CHAP. 5.

*Offenpance, and the value of good workes  
touching iustification, and life  
eternall.*

Fig. 32. &c.



N the beginning of this Chapter *M. Rainolds* chafeth and laieth about him on euery side, striking now at one man, now at another, sometime this waie, sometime that, as though he were suddenly fallen into some maladie, & great distemperature in his head. The occasion riseth vpon my words, in saying *our aduersaries doctrine*

*doctrine cannot stand, unlesse we will allow for good those thinges that in the writings of the fathers are mosste faultie. And whoe knoweth not, if he haue read any thing in the fathers, but that the popish religion for the mosste part is euen a verie scomme of auncient & new errours, or as it were a bodie consisting of rottennes and corruption? Their free will, their merite of workes, their purgatorie, their sacrifice for quick and dead, their transsubstantiation, their Popes Supremacie, their superstitious fastes, their worshipping of Images, their praying vnto Saincts, their praying for the dead, their satisfaction, forgiuenes by workes of penance, whereof *Master Rainolds* hath now taken in hand to speake, and other manie moe the like points of false doctrine they can as soone proue out of the scripiures, as they can drawe a fountaine of water out of a flinte. And therefore although for a fashion, in defense of some of these, they pretend scriptures, yet being easilie beaten from them, they fall at last to raile on them as not containing sufficient doctrine, and rather wilbe tried and iudged by the writings of fathers: at whose hands albeit they finde not such reliefe as they would make*

The Popish religion gathered of the corruptions of fathers, & former times.

men

men belecue, in no one controuersie betweene vs & them, as hath bene oftentimes plainlie prooued, notwithstanding by reason of the fathers manifold ouersights and slips, & the corruptions that dailie increased in the Church, they maie bring somewhat, such as it is, for their maintenance, wherefore that we will not admitte the fathers for iudges in matters of Religion, but holde them hard to the triall of the Scriptures, which they cannot abide, this doth put them out of patience, & driueth them into vehement passions. But let them mend themselues where they can: they shall neuer gett at our handes more then this, to receiue that which the scripture deliuereth, to reiect that which the scripture reprooueth: to read the fathers with indifferent and free iudgement, waying all their doctrine in the balance of gods word, and thereby either allowing, or refusing the same. This we must doe, or els of fathers we make Gods, of mens writings we make canonical scriptures, of doctors opinions we make articles of faith. And herein we doe no otherwise, then we are taught both by scriptures, and fathers to doe, as hath beene shewed a thousand times. This shalbe your answer, & more



you are not to looke for of me, neither in this question of *penance*, nor in anie other: and though it be your grieve to haue your nose held to this grindstone, yet shall the trueth thus be cleared from your mistes, & God shall haue the glorie.

Where I haue said, that repentance consisteth in inward sorowe for our sinnes, and amendement of life, not in outward penalties, and chastisments of our bodies, *M. Ramolds* graunteth the former part, but denyeth the latter. *Ioyne them both together* (saith he) *they greatlie please God*. Though he labour with all his force to smother the truth, and keepe it from shining forth, yet is he constrained to confesse that no external chastisement of the bodie, or rigorous manner of discipline, whatsoeuer we can submit our selues vnto, profiterh any thing, without the inward grieve of minde conceived for our sins. Wherein as he hath giuen a right sentence agreeably to gods word, so hath he marked with a black cole the superstition of the Romish sectaries, whose whole repentance is nothing els, but a voluntarie affliction of their bodies, by abstaining from meats, by whipping their carcases, by putting on rough apparel, by lying hard, and  
such

pag. 87.  
True repentance wherein it consisteth.

1. Tim. 4. 8.

such other outward exercises, of which the Apostle generallie pronounceth, *they profit but a litle*. Then he must confesse, that *Repentance* standeth not in outward penance, as they tearme it, but in the inward sorowe of the soule. For this alone pleaseth God, & turneth awaie his wrath from vs, although we doe not ioyne therewith externall penance: but externall penance is nothing worth, vnles we haue an inward sorowe. Seeing then true repentance maie stand without that painful, and extreame punishing of the body, I cōclude by necessarie consequence of reason, that it is not anie parte of true repentance, although sometime it hath a profitable vse, for the furthering and practizing of repentance. If you graunt this, as you must, then we shall agree in this matter. For I denie not, but some outward penalties maie be vsed, and doe please God, not of them selues, but because they helpe as meanes in true repentance. As for example, he that offendeth in eating or drinking too much, must not thinke that he hath sufficientlie repented of his sinne, if he punish himselfe by fasting neuer so much, vnles he be also inwardlie sorowfull for the same, and  
purpose

purpose euer after to liue soberlie : which affection if it be wanting , though a man fast all his life long , yet he hath not truelie repented . But the godlie Christian , whoe hath perhappes offended in surfeting , or dronkennesse , and is trulie sorowfull therefore , hath repented , though he fast not euerie Fridaie from morning to night , but vseth a sober and moderate diet euerie day . Neuertheles if he prescribe vnto himselfe , without superstition of satisfaction or merite , some abstinence for a time , that thereby he may be further estraunged from that vice , whoe will denie but this is well and Christianlike done ? And this was commanded by God in publike and priuate fastes , and practised by the godlie , as wee read in the scriptures . Thus may you see what an idle head you haue , that alleadge so many testimonies of scripture , to prooue a thing , which no man euer hath denied . I perceiue your leisure is great , but you should haue more discretion to vse it well . In a plaine case , wherein we need not your helpe , you bring plentie of scriptures : in a matter of controuersie and debate , which beggeth reliefe at your hands , you passe by , as though you heard not : which yet I

G

impute

impute not to want of compassion, but of habilitie. We dispute not whether the children of God haue vsed, and ought to vse sometimes outward punishing and afflictiug of their bodies (for this we do willingly confesse) but whether this outward affliction be a proper part of repentance, and whether it satisfieth for sinnes. The first is an error, the second is an heresie, or rather blasphemy. These things you should haue prooued, for these we denie: the other being not denied, required no prooffe.

Page 90.  
Colof. 2. 23.

The Apostles place was rightly alleadged, & you cannot tel how to shift it from you. He condemneth the superstition of such, as put holines in outward things, and namelie in *punishing of the bodie*, which *Ambrose* calleth *vexing of the body*: *Oecumenius*, *not regarding the body*. whether this belong to you, let all the world iudge, seeing you make it a part of repentance, and think to deserue therby a great recompense at the hands of almightie God. But because you perceau the edge of this scripture to be sharper then you would, you seeke to blunt it somewhat, and therefore saie, it is obscure: whereas nothing could be spoken more plainlie, if the light of your vnderstanding

standing were not dammed vp.

The reason, which I brought against the workes of satisfaction, is grounded vpon the rock, that neuer can be shaken, euen the word of god, that abideth for euer.

For as the redemption of mankinde is to be ascribed onelie to the sacrifice of Christes death, and cannot without singular blasphemie be assigned to anie other thing: so likewise is the satisfaction for sinne appropriated to the same sacrifice of Christ, & cannot without like blasphemie be giuen to any workes of man, how excellent soeuer. You make it a small matter to satisfie for sinne, that teach *it is in the power of man, by his owne paines and penance, to appease the wrath of God*, wherby it plainly appeareth, you neither know the grieuousnes of sinne, nor the iustice of god, that requireth a greater punishment for sin, then any man is able to suffer: yea you charge the Lord himself with iniustice, in that hauing laid the guiltines of our sins vpon his sonne, and punished them al in him, is not content with that punishment & satisfaction, but exacteth of vs a further paiment and satisfaction for the sinnes, for which Christ hath once sufficientlie satisfied

pag. 92.  
Satisfaction  
for sinnes  
wrought one  
ly by the sa-  
crifice of  
Christes death

If we do satisfie for our sinnes, then hath not Christ satisfi-  
ed for them.

Gij

allready

Esa. 53. 5.

Ve. 7.

1. Ioh. 1. 7.

Apoc. 1. 5.

alreadie. The prophet saith: *He is punished for our transgressions, he is bruised for our iniquities, the chastisement of our peace is layde vpon him, & by his stripes are we healed.* And immediatlie againe he repeateth the same, and sayth, *The Lord maketh the punishment of vs all to light vpon him.* The Apostle Iohn saith: *The blood of Iesus Christ doth purge you from all sinne.* And in his reuelation he saith: that *Christ hath washed vs from our sins in his blood.* Thus are we taught in the scriptures of God to beleue, that our sinnes are forgiven, and we reconciled to God, not for anie thing that we can worke or suffer, but onelie for the death & blood-sheading of Christ. So all your satisfactions are hanged vpon the hedge, and serue for nothing els, but to plunge you deeper into the pitte of condemnation, which you shall neuer escape, so long as you trust to anie satisfaction, but onelie of Christ.

Concil. Trident.  
sess. 14. c. 8.

As for your *Tridentine councell*, which you alleadge, it is but a bable. A childe may soone espie the vanitie and falshood of this diuinitie, that you deliuer vs here, by warrant of that Councell. This it is, *The satisfaction which we undertake for our sinnes, is ours, but yet by Christ Iesus: which in effect*

is

is all one, as if they had said, that Christ himselfe hath not satisfied for our finnes at all, but onelie hath purchased to vs a facultie and habilitie euerie man to satisfie for his owne finnes. This is the mysterie of your satisfactions, a mysterie of great impietie. For the scriptures teach the cleane contrarie. S. Peter saith, that *Christ hath borne our sins in his bodie vpon the crosse*. And how hath he borne them, if he hath not satisfied for them? did he take them vpon himselfe to returne them back to vs againe? or did he not perhaps fullie satisfie for them? Tell vs then how farre Christ hath satisfied, and how much remaineth for vs to satisfie, that we maie know how to deuide aright the satisfaction betweene Christ and vs. But accursed for euer be they, that deny the satisfaction of Christe to be most perfecte, and will supplie it by their owne diligence and labour. Christ hath perfectlie redeemed vs, therefore Christ hath perfectlie satisfied for vs. For this redemption consisteth in fully satisfying the wrath of God against sinne. Neither is it possible for any to satisfie for sinne, but a redeemer onely. For this cause was the name of *Jesus* giuen to our Redeemer, because he sa-

The scriptures teach that Christ himselfe hath satisfied for our finnes. 1. Pet. 2. 24.

The work of Christs redemption is our satisfaction



Math. 1. 21.

2. Cor. 5. 21.

Heb. 10. 14.

*ueth vs from our finnes.* And how is this saluation wrought? In that *he became man for vs*: that is, our finnes were imputed to him, and he made a sacrifice for them: and *by this one oblation hath consecrated for euer those that are sanctified*. Then is there left to vs no parte of satisfaction, but when soeuer we repent of our finnes, and belecue in the satisfaction of Iesus Christ, we are clerelie acquitted of all our offenses, for the merit of that perfect sacrifice, which Christ offered for vs. If you denie this, thinke of your selfe as you liste, you haue no more parte in Iesus Christ, then hath an Infidel.

p 25. 93. 9. 4.

That you rehearse out of *Brentius*, and *Andreas Fricius*, is idle, and serueth onely for stuffing. *Brentius* saith truelie, *we must not onelie take awaie nothing from Christ that belongeth vnto him, but not giue him more, then the scriptures haue taught to be due vnto him.* For he is iniuried and dishonoured both waies: neuertheles this, that you will seeme to giue him more then we, is by no means to be accepted, for so much as it taketh from him a thousand times more, then it can pretend to bestowe vpon him. For in ascribing

ascribing that vertue to the sacrifice of Christ, to make our workes of force to satisfie for our selues, you pull awaie from it violentlie that full and perfect power of satisfying once for all of it selfe, which doth truelie and properlie belong vnto it? so herein you may well be compared to those wicked Iewes that made currie to our Sauour Christ, and yet did buffet him on the face with their fists. *Andreas Fricius* if he haue anie priuat opinion of his owne, let him take it to him selfe: he may not obtrude it vpon the Church, without warrant of Gods word. And yet out of his wordes by you rehearsed, what can you gather, seruing for prooofe of mans merits or satisfactions?

What your opinion and iudgement is, *M. Rainolds*, of my learning and writings, pag 95, &c. I trust you thinke I make no great account. Verilie among the wholl rable of popish proctors, there is none, that I haue read, of lesse wit and learning, then your selfe. What a ccount your fellowes make of you I cannot report, but if they esteeme you for one of their worthies, you are more beholding to them, then you haue deserued of them. For alas what haue you brought, that

in truth is worthie answer? what haue you said, wherein appeereth any learning more then moste common? what cause haue you thus to bragge in your selfe, thus to contemne others? God giue you grace to see, to know, to examine your selfe, that you maie perceiue your owne weakenes and pouertie. If I should boaste of my selfe, mine owne tongue would condemne me: this childish & profane manner I leaue to you, and your companions, who hunt so greedelie for the praise of learning, that you despise the simplicitie of Gods trueth and Gospell. Yet there is none of vs, how vnlearned soeuer you thinke we are, but by the grace of God, and light of his word, can easilie discover the falsehood, and corruptions of your Religion. Let vs now consider vpon what points you were bolde to vtter so fondlie your iudgement of me, and thereby make triall of that profound learning, which you take to your selfe without cause, as shall here, and euerie where appeere.

pag. 98.

First you charge me, that I vnderstand not *M. Martins* meaning: which though it were true, yet were it (I trust) a veniall offense. But I perceiued his meaning well

well inough, & framed mine answere directlie to the same. The question was: whether to attribute to our sufferings the vertue of satisfiying for our sins, be not iniurious to the passion & satisfaction of Christ. I said it was, and so I saie still. *Master Martin* alleadgeth against me the words of the Apostle *Saint Paule*, who saith, we shalbe *heires with God, and fellow heires with* Rom. 8.17. *Christ, if we suffer with him, that we may be glorified with him.* Mine answere was, that our sufferings are required, not as causes of our saluation, and eternall glorie, yet to be borne of necessitie, vnles we wil fall awaie from his grace and glorie. Wherein now haue I swarued from *M. Martins* purpose? His argument was, you saie, to prooue, that good workes are not iniurious to saluation, because the scripture requireth them as necessarie to saluation. But why tell you not, how *M. Martin* meant they are required as necessarie? then had you disclosed your owne folly. For we graunt they are necessarilie required in that sense, that the Apostle teacheth, and are not in that respect anie waies iniurious, or derogatory to the sacrifice of Christ. But this prooueth not that they satisfie for our sinnes:  
for

for then should they be efficient causes of our saluation, as you would haue them to be thought, and then should they derogate greatlie from the merites of Christ. Were you so astonied, that you could not make mine answer agree to *M. Martins* argument? or had you a pleasure thus to cauill?

pag. 99. &c.

Secondlie you say, I vnderstand not *S. Paule* alleaged by *M. Martin*, your selfe setting downe such an exposition of his wordes, as both is contrarie to his wholl doctrine, & disprooued by the verie words themselues. For where you saie, this place of the Apostle prooueth *inuincible*, that *workes are the efficient causes of our saluation*, it shall easilie appeare, that herein you doe not onclie misconstrue the Apostle, but vter blasphemie against the blood of Christ: such a notable expositor are you become of the holic scriptures. *S. Paule* saith, *we are ioint heyres with Christ, if so be we suffer with him, that we may also be glorified with him.* Doth this prooue our workes or sufferings to be causes efficient of our saluation? By what diuinitie? by what Logick? by what sophistrie? wherein lieth the inuincible necessitie of this consequence? doth not the Apostle himselfe conclude the contrary in  
the

Rom. 8. 17.

the wordes immediatlie following, when he saith, *I account that the sufferings of this present time, are not worthie of the glorie that shalbe reueiled vnto vs?* If then there be not anie proportion at all betweene our sufferings and eternall glorie, as the Apostle plainlie affirmeth, how can our sufferings be causes efficient of that moste excellent glorie & saluation, which Christ hath purchased for vs? doth he not cal it our inheritance, when he saith, *we are the heires of god, & fellow heires with Christ?* then doth it follow most inuincibly, that it is not obtained by our workes, but doth belong vnto vs by the right of our adoption, whereby we are made the sonnes of God. Neuertheles as the father requireth obedience of his sonne to whome he leaueth his inheritance, so the Lord most iustly may exact of his children to whome he hath prepared a kingdom, all duties of seruice and obedience. And as the obedience of the childe is not the cause efficient of the earthlie inheritance, no more are the workes of godlines, wherein the faithfull are occupied, causes efficient of immortalitie and saluation. When the earthlie father saith to his naturall

Rom. 8. 18.

Our sufferings are not worthie the glorie of heauen, and therefore deserue it not

Eternall life belongeth vnto vs by right of our adoption, and is not purchased of vs by our workes.

naturall sonne and heire, thou shalt inherit my landes, and goodes, if so be thou wilt obeie my will, can your wisdome hereof gather an inuincible argument, that this obedience in the heire, is the proper and efficient cause of that inheritance? lo when the Lord speaketh to his children in like manner, I wil giue vnto you eternall life, if you can be content patientlie to waite for the time of your ful deliuerance, and to suffer afflictions in this life, as it is necessarie for you to do, who but a blinde papist wil argue hereof, that these afflictions endured in the meane time are causes of eternal life, which is the free gift and grace of God? and yet is this *M. Rainolds* inuincible argument, or rather inuincible follie and ignorance.

pag. 100.

No comparison betwene the merites of Christ, and our good workes.

Now where he maketh a comparison betwene Christes sufferings & ours, and because Christes sufferings merited eternal life, reasoneth that ours therefore do the same, he deserueth that all the boies in the schoole should clap their hands against him, as not onely disputing moste absurdlie, but dishonouring our sauiour Christ intollerable. Will you match your selues with Christ, your workes and your sufferings



rings with his? you make a verie vnequall & moſte vnreasonable compariſon. For is there in you that perfection of vertue and excellencie of grace that was in Chriſt, wherby he fullie ſatiſfied the law of God, and therefore deſcrued worthelie the Kingdome of heauen? All our righteouſnes is vnperfect, all our obedience is full of infirmitie, whatſoeuer we can do or ſuffer, is ſtained with ſome pollution of ſinne, and therefore of due can merite nothing at the hands of God, much leſſe the Kingdome of heauen, and life euerlaſting. Thus your ſumme was not rightlie gathered, as you maie ſee.

Thirdlie *M. Rainolds* ſaith, I vnderſtand not *S. Paul*, alleadged by my ſelfe, *that eternal life is the gift of god.* Whereupon I gather that ſeing it is the free gift of God, our workes are not the cauſes thereof. For if our workes were cauſes efficient of eternal life, the Apoſtle would not ſaie that eternal life is giuen freely vnto vs by God, ſeing to giue free lie, and to giue vpon deſert, cannot be verified of one thing. But eternal life is a *free gift*, as the Apoſtle doth affirme expreſſly, and therefore is not purchaſed by merit of our good workes: where

is

Pag. 102.

Rom. 6. 23.

Eternall life  
is a free gift,  
and therefore  
is not obtain-  
ed by merite  
of good  
workes.

χαρις παρ

Rom. 6. 23.

phil. 2. 12.

is to be noted the opposition betweene eternall death and life, touching the cause of either, which the Apostle doth so plainlie propound vnto vs. The proper working cause of death is sin: so the Apostle saith, *The wages of sinne is death*: so that no mans labour is more trulie the cause of his reward, then sinne is the cause of death and condemnation. Why did not *S. Paul* on the other side saie likewise: the wages of good workes is eternall life? Nay why said he the clean contrarie, that eternall life is the free gift of God? Can you tell vs anie cause, but onely to exclude from our works all merite of eternal life? And where the Apostle admonisheth vs, *to finish our saluation in feare and trembling*: his meaning is nothing lesse then to ascribe the finishing of our saluation to good workes, as though the Lord began, and left the rest for vs to finish: but to teach, that we must runne our race in careful obedience to Gods commandements, vntil we come to the end of our course, & receiue our reward. Neither may you beare vs in hand here, because the kingdome of god is called in the scriptures a reward of our welldoing, therefore it dependeth vpon the worthines  
and

and merit of our good deedes. For it is a free reward of onely grace, not of desert or merite: as the father rewardeth his sonne of loue and fauour, not of debt, seeing he oweth him nothing at all. This you haue bin answered a thousand times: & though you can saie nothing to purpose against it, yet you wil not submit your heartes to the trueth of God, but seeke occasions of wrangling without ende.

Fourthly you say, I vnderstand not the state of the question, wherof I write: and then you make a long discourse of grace, and workes, of mercy and iustice, to prooue that in the regenerate there is not any contrariety betweene these, but that they maie stand wel together. A man would think your selfe were not altogether ignorant of the matter wherof you speake, taking vpon you to reforme the iudgement of an other: yet haue you herein bewraied more want of skill, then I would haue thought hadde bene in you, vnlesse perhaps you dissemble your knowledge, which I do not easilie belecue. For although grace is not contrarie to workes, because the cause cannot be contrarie

pag. 103. &c.

2.Tim.1.6.

trarie to the thing, whereof it is the cause, yet whoe seeth not that grace may haue an other effect besides good workes, where of it selfe alone is the cause, and must not in that respect be ioined with good works, but discerned, and distinguished from them? By *grace* in this controuersie I vnderstand, not those graces of Gods spirit, which are infused into vs, when we are regenerate, as our aduersaries doe, making grace and workes all one, but the loue and mercie of God, as the scriptures haue taught vs to take the same: as when the faithfull seruants of God are said to haue found *grace* in the eyes of the Lord: and when the Apostle writeth, that *grace* was giuen vnto vs in Iesus Christ before all worlds. And so likewise in this question must it be taken, when we are said to be elected, called, iustified, & saued by *grace*, that is, by the loue of God, wherewith he embraced vs free lie, vnles you will saie we had grace and good workes inherent in vs before we were created, yea before the world it selfe was framed. From this *grace* procede both good workes and our saluation, yet so as saluation is to be imputed, not to our workes, but onelie to *grace*, and  
al-

although these two are not contrarie the one to the other, yet in the matter of saluatiō there is not the least cooperation between good workes & grace, but workes are wholly excluded from all societie or fellowship in that busines. So the Apostle hath plainlie taught: *If by grace, not of workes.* Againe, *If righteousnes be by the law, then hath Christ died in vaine:* Againe, *If Abraham were iustified by workes, he hath whereof to boast, but not with God.* Againe, *the iust shall liue by his faith: but the lawe is not of faith.* Againe, *If the inheritance were of the lawe, then were it not of promise.* wherefore in effecting our iustice and saluation, good workes may not drawe in the same yoke with grace, notwithstanding otherwise they agree well together. Thus haue I brieflie answered all your friuolous discourse, and shewed that you obiecting ignorance of the question to me, in trueth neuer vnderstood it rightlie your selfe.

The scriptures you bring for your purpose to prooue that eternal life is of workes, as well as of grace, are but wrested, and shamfullie abused by you. When S. Paule saith, that *God shall render to euerie man according to his workes,* we confesse, and alwaies haue, that God not onelie doth

H

recom-

A rewarde  
we confes,  
merit we de-  
ny.

recompence the wickednes of the sinner with deserued punishment, but also rewarde the vertues of the godlie with life, and felicitie euerlasting. And when Christ shall sit on his iudgement seate, euerie man shal be tried by his workes, which in the wicked doe deserue condemnation of themselves, and in the children of God are signes and fruites of their faith, whereby they haue laide holde vpon Iesus Christ their onelie Sauour and iustifier. But make your argument good, if you canne, which you gather of these words, God shal render to euerie man after his workes, therefore good workes are efficient causes of our saluation: or as you mooste vnturly and wickedly doe sette downe, *good workes and euill are laide in indifferent balance, so that one is the cause of heauen, as the other is the cause of hell.* This diuinitie M. Rainolds you neuer learned of *Saint Paule*, but haue drawne it out of the stinking puddle of poperie: and it smelleth so lothsome in the noses of the godlie, that if your senses were not by custome of such filthie doctrine altogether stuffed, you could not abide the sauour thereof. Doe good workes deserue heauen, as euill doe hell?

Pa2. 105.  
M.R. saith  
that good  
workes and  
euill are laid  
in indifferent  
balance, that  
good workes  
are the cause  
of heauen, as  
euill are the  
cause of hel.

hell? what Prophet or Apostle euer saide so? sinne is indeede the cause of death, and deserueth euerlasting paine, because it is a transgression of Gods lawe: but good workes are not the cause of heauen, nor can deserue eternall life, because they doe not perfectlie answer the iustice of Gods lawe, which pronounceth *them accursed, that abide not in all things written in the law, to doe them.* Are your good workes so absolute, and entire in euerie respect, that being examined by the lawe of God, & laid in the balance of perfect iustice, they are found in nothing too lighte? if you say so, you are past all shame, you forget your selues, you know not God: if otherwise, how can you escape the curse, but onelie by forgiuenes through Christ? And so it followeth that eternal life is not of works, but onelie of grace and mercie, whereby our finnes are pardoned, and our ini-  
psal. 32.  
 quities couered, according to the do-  
Rom. 4. 7.  
 ctrine of the prophets and Apostles. Thus your balance is prooued to be false, and you shall one daie see the difference, when you are laid in the balance your selfe.

That God is called a iust iudge, not onelie in respecte of the wicked, whome  
An objection of M. R. answered.



he punisheth, but also of the godlie, whom he rewardeth, and that he will render in iust iudgement to euerie man according to his workes, what can you gather hereof against the free grace of our iustification & saluation? Is iust reward, and free grace so great an enemy one to the other, that they cannot be coupled together? This detecteth your grosse blindenes, that thinke the vnderferued mercie of God to be contrary to his iustice, as though because he giueth eternall life, as a iust iudge, therefore doth not giue it freely, but in respect of the worthines of our worke. When god elected vs to be his children, before we had done good or euill, yea when he gaue vs the first iustice, as you cal it, when we had committed manie sinnes, and oftentimes offended him, was not this of onely grace and mercie, without our worthines and desert? you will not deny. Yet in this remained he iust, vnles you say that God is vniust in some of his dealings. Then is your argument in miserable case, whereof you make so great account, God doth giue to his children eternall life of iustice, therefore not of grace. God is iust, in that he keepeth promise, and doth not deceiue his of that reward,  
which

which they hope for : but the promise is free. For freely he promised, and freely he giueth. Yet in that he bound himselfe vnto vs by his free promise, it was iust that he should performe the same, not for that we haue iustlie, and worthely deserued anie part of that reward, but because it is meet that God be alwaies faithfull in his words. And as for that you alleadge of *Reward, & Rendering*, you haue bene answered, that this reward and retribution is of the free mercy and grace of god : which answere you cannot disprooue, and therefore whatsoever you haue said, is to no purpose at al. *Saint Augustine* now must help you, or els you are gone. Yet saith he not in these testimonies, that workes do fullie and perfectly deserue the crowne of immortalitie, as you say, and more too. The moste he saith, is, that the crowne is due vnto our good workes: which in some sense is true. For it is that reward, which God hath prepared and promised to the worke, not because the worke is worthie thereof, but because it pleaseth him so gratiousslie and liberallie to bestow such excellent rewards vpon vs, that haue deserued so litle. This

In what  
sense the fa-  
thers affirme  
that heauen  
is due for our  
good workes

*August. de  
perfectione  
iustitie.*

will I make plaine to haue bene *S. August.* meaning by his owne writings, and then also further declare, that this was the constant and catholike beliefe of Christ his Church, by the testimonies of other auncient Fathers. Thus writeth *S. Aug.* And that what the iust Iudge, when he shall sit on his throne, shall finde secret, or not throughlie purged, by his mercie may be forgiven, that by seeing God, the wholl may be made sound and cleane. For iudgement is without mercie, but to him which hath done no mercie. But mercy doth surmount iudgement. Which if it were not so, what hope had wee? for so much as when the iust king shall sit on his throne, who shall glorie that he hath a chaste hart, or who shall glorie that he is cleane from sin? Therefore then the iust being fullie and perfectlie clensed by his mercie, shall shine as the sunne in the kingdom of his father. here *S. Aug.* plainly teacheth, that when we come before the tribunall seate of Christ to be iudged, we had no hope to escape condemnation, but that we trust our sins shalbe forgiven: whereof it followeth, that our good workes cannot deserue, or by their merit procure vnto vs eternall life. For if we be iustified and saued by pardon, we cannot any waies say truelie, that iustification

fication & saluation commeth vnto vs by  
 our desertes . In an other place he writeth, Cons. Iulian.  
Lib. 6. Cap. 1.  
*That our iustification is wrought by remission of  
 all our sinnes.* If our iustification consist in the  
 forgiuenes of our sins , how can it be ascri-  
 bed to the worthines & perfection of our  
 workes? Againe in an other booke he tea-  
 cheth that Christs iustice is our iustice: and  
 so that we are iustified not by our merits or  
 righteousnes, but by the iustice of Christ  
 imputed vnto vs . These are his wordes: In psal. 21.  
exposit. 2.  
*How then saith he, of my faults? but because he*  
*praieth for our faults, and hath made our faults*  
*his faults, that he might make his iustice our*  
*iustice,* speaking of our sauiour Christ. And  
 that you may know what merites Saint In manuali.  
Cap. 22.  
 Augustine trusted vnto, I wil further sett  
 downe one other place out of him. Meritum me-  
um miserasio  
Domini. *All my*  
*hope (saith he) is in the death of my Lord. His*  
*death is my merite, my refuge, saluation, life,*  
*and resurrection: my merit is the compassion of*  
*the Lord. I shall not be void of merit so long*  
*as the Lord of mercies shall not want . And*  
*while the mercies of the Lord are manifolde,*  
*I am also manifold in merites.* Thus S. Au-  
 gustine standeth not vpon his owne me-  
 rites , as proud Pharisies and papists do in  
 the sight of God, but falleth downe flat in

confession of his guiltines, and flieth onelie to the mercie of God in the merites of Christ. And this is our verie Doctrine that we holde, and our hope of saluation that we haue, for which we are by the Aduersaries so much accused, and reuiled.

*Origene* liued before *S. Augustine* two hundred yeares, and was for his learning and skill in the scriptures vniuersallie renowned, although he be not found in euery pointe of Christian faith. Let vs hear what he hath deliuered vnto vs concerning this question in hand, whether our workes can merite the kingdome of heauen. These are his wordes: *But when I consider the loftines of the wordes, in that the Apostle saith, to him that worketh, recompence is made according to debte, I scarfelic beleue, that there can be anie worke, that may of due demaunde the reward of God, for so much as euent his same, that we can doe, or thinke, or speake anie thing, we doe it by his gifte and bountie. Then how can he owe vs anie thing, whose grace did preuente vs? And therefore we must rather consider, least perhappes, that he saide, To him that worketh, the rewarde shalbe imputed according to debt, ought to be understoode*

*Origen. in ep.  
ad Roman. c.  
7. lib. 4.*

*Quod erit de-  
bitum illius,  
cuius gratia  
nos precessit*

stonde of the debt due to the wicked worke. For  
 that debts are called sinnes in the holie Scrip-  
 tures, you shall often fynde. Then he alledgeth  
 fundrie places to this purpose, and after-  
 wardes proceedeth thus: whereupon the  
 same Apostle in an other place saith, the wages  
 of sinne is death: and he added not and saide like-  
 wise, And the wages of iustice is eternall life,  
 but he saith, But eternall life is the gracious  
 gift of God; to teach vs, that wages which is  
 like to debte and rewarde, is a recompence of  
 punishment and death, and to assigne e-  
 ternall life to grace onelie. And thus determi-  
 ning that rewarde according to debte be-  
 longeth to the wicked in respect of their  
 workes, but not the beleeuers, he goeth on  
 forward and saith, To confirme as it were  
 his former saying, to him that worketh not,  
 but beleeueth in him, that iustifieth the wicked,  
 his faith is imputed for righteousness. the A-  
 postle taketh a testimonie out of the psalmes, and  
 saith, As Dauid doth declare the blessednes of  
 the man, whome the Lord accounteth righteous  
 without workes. This is Origenes iudgement,  
 that our ill deedes deserue of due and debte  
 punishment, and condemnation, but that  
 our good deedes cannot merite the reward  
 of eternall life: & so hath he discovered the  
 inequalitie

Vitam verò a  
 ternam soli  
 gratia con-  
 signat.  
 I thinke it  
 should be  
 assignaret

Cui Deus ac-  
 cepto fert iusti-  
 tiam sine opera-  
 bus.

inequalitie of those balances whereof you speake

*Ambros. de bono mor. Cap. 2.*

*S. Ambrose speaking of Dauid saith, that he desired to depart out of this place of pilgrimage to the common countrie of the Saints, entreating that for the pollution of his abode here, his sinnes might be forgiven, before he departed out of this life. For he that receaueth not here remission of his sinnes, shall not be there: and he shall not be there, because he can not come vnto eternall life, for so much as euerlasting life is forgiveness of sinnes.*

*Quia vita eterna remissio peccatorum est.*

*In these wordes we are taught that whosoever wil haue eternall life, must looke to receiue it, not for merit of his good workes, but through forgiveness of his euill workes: and this namelie he affirmeth of Dauid, the holie Prophet and seruant of god, with whome in godlines and good workes our Papists maie not anie waies compare.*

*Hieron. ad Ctesiph. aduers. Pelag.*

*Saint Ierome hath many goodlie sentences in his bookes against the Pelagians, flatlie ouerthrowing the popish doctrine of iustification by merit of our workes: as when he saith, that before God, who seeth & beholdeth all things, and to whom the secrets of the hart are not vnknownen, no man is iust.*

If



If in the sight of God, no man is iust, as *Ierome* trulie according to the holy scriptures maintaineth against the wicked Pelagians, who then can trust by his iustice to be saued? or how can any man otherwise be saued, then by the clemencie, mercie and forgiuenes of the iudge? can he that saith and confesseth, I am vniust, I aske pardon of my God for my sinnes, saie with the same mouth, I haue deserued heauen by my good deedes? Againe *S. Ierome* saith, *this is the onelie perfection of men, if they knowe themselves to be vnperfect. And you saith Christ, when you haue done all things, saie, we are vnprofitable seruants, we haue done, that we were bound to doe. If he be vnprofitable, who hath done all things, what shall we saie of him, that coulde not fulfill all things? and he prooueth at large that neuer anie either did, or could fulfill all, that of due was required of him. In an other booke he saith, then are we iust, when we confesse our selues to be sinners, and our iustice consisteth not of our owne merite, but of Gods mercie, the Scripture saying, the iust man is an accuser of himselfe in the beginning of his speech. Our righteousness by Saint Ieromes doctrine consisteth not in the merits of our good workes, but in the confession*

*Si inutilis est,  
qui fecit omnia:  
quid de illo  
dicendum est,  
qui explere  
non potuit?  
Lib. 1. aduers.  
Pelag.*

confession of our finnes, and mercie of the Lord. Furthermore he saith in the same booke: *In Deuteronomie it is plainlie shewed that we are saued not by our workes & iustice, but by the mercie of God, when the Lord saith by Moses, say not in thine heart, when the Lord shall destroie them before thy face, the Lord hath brought me in for my righteousnesses, &c.* If the Iſraelites could not deserue the land of Canaan to be giuen vnto them for their righteousnesses, who can trust to receiue the land of life for his worthines? This was S. Ieromes faith, and this he constantlie defended against such wicked heretikes, that troubled the Church of Christ then, as our Papiſtes haue longe done. S. Marke the Eremite hath written a booke against those, that thinke they are iustified by workes, wherein thus he writeth, *Therefore the kingdome of heauen is not a rewarde of workes, but the free gift of the Lord, prepared for faithfull seruants.*

Marc. Erem.

ἐκ τῆς μαθη-  
τικῆς βιβλίου  
ἀποστολῆς  
1<sup>η</sup>

Greg. Moral.  
lib. 2. cap. 40.

S. Gregorie came after S. Augustine the space of two hundred yeares, yet held he the same trueth, concerning this point, as by his writings appeareth. *As if* (saith he) *a mind that is tempted, and taken in the neede of his owne infirmitie, should saie, Grace hath begotten*

begotten me in the first faith being naked, and the same grace shall saue me in the last daie being naked: And further addeth, that though a man haue some vertues, yet it is best for him, to cast him selfe downe, to acknowledge his owne infirmitie and wantes, to flie to the onelie hope of mercy. And thus writeth the same Gregorie in an other place, *Euerie sinner turning to God with weeping, now beginneth to be iust, when he beginneth to accuse that which he hath done. For why should he not be iust that now is cruel by teares against his owne iniustice? Therefore our iust aduocate shall defend vs to be iust in iudgement: because we know and accuse our selues to be vniust. Let vs therefore put our confidence not in our teares, not in our deeds, but in the allegation of our aduocate. Could anie thing be spoken more directlie against the vaine & damnable perswasion of Papists, that thinke they shall be saued by their doings and sufferings?*

Now let vs descend lower to S. Bernard, who liued after Saint Gregorie fīue hundred yeares, and see how the same doctrine hath bene continued, and beleeued of the godlie. Thus writeth Saint Bernard: *It sufficeth to me for all right consnes, to haue him, alone mercifull to me, to whome I long*

*Nudum me  
in prima fide  
gratia gentis,  
nudum eadem  
gratia in affu-  
sione saluabit.*

*Ad solam mi-  
sericordie spem  
recurram.*

*In Exech. lib. 1.  
boni. 7. in fine.*

*quia nosmetip-  
sos & cognosci-  
mus, & accu-  
samus iniustos.*

*Bernard. in  
Cant. sermo. 33.*

*Hominis iusti-  
tia, indulgen-  
tia Dei.  
Sermon 61.*

lone I haue sinned. All that he hath decreed  
not to impute to me, is as though it had not bene  
at all. Not to sinne, is Gods iustice: mans iu-  
stice is the mercifulnes of God. In another  
sermon vpon the same booke, If (saith he)  
the mercies of God are from euerlasting and  
for euer, I also will sing the mercies of God for e-  
uer. Shall I sing myne owne righteousness? Lord  
I will remember thy righteousness onely. For  
that is mine also. For thou art made vnto me  
of Gods righteousness. Neede I feare lest that  
one be not sufficient for vs both? It is not a short  
cloke, which (as the Prophet saith) cannot co-  
uer two. Thy righteousness is an euerlasting  
righteousnes. What is longer, then eternitie? It  
will couer both thee & me largelie, being a large  
and euerlasting righteousness. And in me it co-  
uereth the multitude of sinnes: in thee O Lord,  
what els, but the treasures of piety, the riches  
of goodnes? Here S. Bernard teacheth vs  
two pointes against the Papistes: one, that  
our righteousness, whereby we are iustifi-  
ed before god, is the righteousness of Christ  
imputed to vs: an other, that we are sa-  
ued not by the goodnes and desert of our  
workes, but by couering and forgiuing  
of our sinnes. Thus in an other place saith  
he to like purpose, *A man was indetted, and  
a man*

*Epist. 190.*

a man made payment. For if one (saith he) died for al, therefore all are dead, that the satisfaction of one might be imputed to all, as he alone bare the sinnes of all. Againe in this same epistle he saith, Therefore where reconciliation is, there is remission of sinnes, and what is that els, but iustification? If remission of our sinnes be our iustification, then can not the Popish doctrine be allowed, which teacheth that we are iustified and saued by our merites. Yet further in an other place the same good father. He that hath taken away the desert of sinne, by giuing unto vs his righteousness, he hath paid the debt of death, and restored life. For so, death being dead, life returneth, as sinne being taken away righteousness commeth againe. Furthermore death is abandoned by Christs death, and Christs righteousness is imputed unto vs. Thus plainlie doth Saint Bernard teach imputed iustice, which our Papists now a daies make a mock at, but to the destruction of their owne soules.

One other place more out of S. Bernard, wherein he writeth moste sweetlie and comfortablie, that the testimony of a good conscience consisteth in three things. For first of all, it is necessarie to beleene, that thou canst

*Ve satisfactio  
vnius omnibus  
imputetur, si-  
cut omnia  
peccata vnius  
ille portauit*

*Ad milit. rom.  
pli. cap. 11.*

*Mors in Christi  
morte fugatur  
& Christi no-  
bis iustitia  
imputatur.*

In Annunti-  
at. Marię. ser. 1

canst not haue remission of thy sinnes, but thorough the mercifulnes of God. Secondlie, that thou canst haue no good worke at all, vnles he also giue it. Lastly that thou canst deserue eternall life by no workes, but also it must be giuen vnto thee freely. And of this last point thus he addeth, Now concerning eternall life, we knowe, that the sufferings of this life are not worthie the glory to come, & not if one man should suffer all. For mans merites are not such, that for them eternall life is due by right, or that God should doe any iniurie, vnles he shoulde giue it. For to omit, that all merites are the giftes of God, and so man for them is rather made debter to God, then God to man; what are all our merits to so great glorie? Thus notably doth S. Bernard approoue the verity of our faith & doctrine, concerning the cause and meanes of our saluation, and treadeth downe and stampeth vnder his feete all Pharisaical and Papisticall merites.

Quid sunt me-  
rita omnia ad  
tantam gloriā.

And forsomuch as *M.R.* hath a special grace, more then any of his fellowes, to obiecte one Protestant against an other, and with such oppositions hath replenished his booke, I may be bolde to put him in minde, what one of his graund masters hath taught touching this principal con-  
trouerſie

trouersie of our iustification and saluation: I meane *Alberte Pighius*, who notwithstanding he were a capitaine Papiste, and hath written much in maintenance of Popishe religion, yet in this matter hath given al papistes the slippe, & hath subscribed to our doctrine. Out of his long discourse I wil set downe onelie this sentence: *And thereof* is it that our righteousness is placed in Christes obedience, because the same is imputed to vs being incorporate into him, as though it were our owne: so that by it we are accounted righteous. And as once Iacob, being not the first borne by natiuitie, hyding him-selfe under his brothers garment, & hauing put on his coate, which smelled most sweetlie, did insinuate him selfe to his father, that under an other mans person he might receaue the blessing of the first borne: so also it is necessarie that we lie hid vnder the pretious purenes of Christ our eldest brother, that we may smel the sweete smell, that our sins be buried & coered with his perfection, & that we thus offer our selues to our most louing father, that we may obtaine of him the blessing of righteousness. Herein as *Pighius* agreeth with the truth, & with vs, so hath he much offended his own friends for thus leauing them in the plaine field. Tapper the wise Drane of Louaine writteth

*Pighius* against the Papists in the matter of iustification teacheth the verie same that we do.

*Pighius Contrauerfa.*



teeth bitterlie against him for his opinion herein, and saith he learned it by reading *Caluines* Institutions. Which perhaps was true, seeing of him also he learned much more. You see, Master Rainolds, our doctrine iustified both by the scriptures of God, and by the testimonies of moste learned and godlie fathers, and by consent of as learned a Papist, as your Church hath in these later times bred anie. Now then peruse ouer againe your wholl tale, and weigh it in a true balance, and you shall finde it lighter then anie fether.

*Fiftlie you obiect, that I understand not our owne doctrine,* and here according to your  
 pag. 110. &c. maner, you wander vp and downe, as a man that had lost his waie, who though he knowenot whether to goe, yet wil be going still. It pitieth me to see your miserable follie, and blindnes, wherinto you are willingly fallen. But thus wil the lord deale with such as wilfully giue ouer the knowne truth. Where I saie, that we must necessarily suffer with Christ, if we will be glorified with Christ, this feely sophister asketh, *how this standeth with our doctrine of anelie faith;* as though there were anie likenes of contradiction at all, betweene these

two sayings. For knowe you what is meant by *onelic faith*? If you doe not, you are to blame to charge me with ignorance of that, which your selfe do not vnderstand; if you doe, then can you not but plainlie perceiue, that the doctrine of *necessarie suffering with Christ*, is not anie waie contrary to the Doctrine of our *iustifying by faith onelic*. Although we trulie teach, that onelic faith doth iustifie, because it is the onelic instrument, by which we take holde vpon Iesus Christ, and so are iustified: yet we teach that iustifying faith can neuer lacke good workes, and hereof it followeth that whosoever hath faith, must also bring forth the fruites of faith, which are good workes, & that necessarilie, thereby to declare, and testifie his faith, as the Apostle *Saint Iames* doth fullie prooue. This necessarie coniunction of workes and faith, the effect and the cause, doth not disprooue, but that our apprehension of Christ is to be attributed to onelic faith: as the beholding of the light is the onely & proper function of the eie, although the facultie of seeing cannot be deuied from the sense of feeling. Yet no man will saie that we perceiue the brightnes of the sunne by our

Iustification by faith onely excludeth not necessary duties of Christian obedience.

Faith although it neuer be alone yet it apprehendeth Christ, & iustifieth alone.

feeling, but by our seeing onelie. So though our faith can neuer be alone, but is alwaies fruitfull of good workes, yet it onelie doth iustifye, and not good workes, in that it onelie laieth holde vpon Christ our righteousnes. You haue a weake head *Master Rainolds*, if you stagger at this. But blessed be God, that striketh his enemies thus with giddines.

To like purpose serueth that you alledge out of *Illyrius* and others, concerning the controuerſy, *whether good workes are necessarieto ſaluation*. There is none ſo ignorant, but knoweth the iudgement, and reſolution of the Church. And although *Illyrius* be earneſt, & ſaieth, *they are noway necessarieto ſaluation*, yet he confeſſeth a faithfull man muſt needs doe them, as duties neceſſarilie required by the Lord: not that they are anie waies the cauſe or merite of ſaluation. If you vnderſtand the propoſition thus, then in this ſenſe they are not neceſſarie: for then ſhould they derogate from the merites of Chriſt. But as effectes of faith, and iuſtification, ſo are they neceſſarie: and this doctrine as it is true, ſo is it far from all papiftrie. For papiftes teach that workes are efficient cauſes of their ſaluation,

How good  
workes are  
neceſſary: not  
as cauſes of  
ſaluation, but  
as effectes of  
a iuſtifying  
faith.

saluation, and that is moſte falſe, and iniurious to the blood of Chriſt: Chriſtians holde that good workes are neceſſarie fruites of faith, and that thoſe who are iuſtified, and reconciled with God, muſt walke before him in new obedience, and ſerue him in righteousnes and holines all their daies. You wiſh I were a Papiſt for mine owne ſake: and for your ſake againe I wiſh that you were none. Which of theſe wiſhes is better, the day of the Lord ſhall make manifeſt. In the meane time enioye that happines, which you haue purchaſed by your falling from vs, or rather from Chriſt: I will be no companion of your Apoſtaſie.

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## CHAP. 6.

*Of reprooing the auncient fathers for  
their doctrine, touching good workes.*

If

I iij



The fathers  
in their wri-  
tings haue  
sundry weeds  
growing with  
the good  
corne.

**I**F wrangling were anie  
waies to be commended in  
these great and waightie  
controuerfies of Religion,  
then had *Master Reynolds*  
deserued praise and thanks  
for his paines in this behalfe. But as in all  
debating and triall of truth it is accounted  
an vn honest part to deuise false shifts for  
maintenance of vntrueth, so in matters of  
Gods worship and Religion to vse craftie  
cauillation is a most wicked and damnable  
practise. The auncient fathers holding the  
ground and foundation of doctrine, did  
oftentimes builde thereon stubble and  
strawe, partlie by some superstitious opi-  
nions which themselues conceiued of such  
inuentions, and partlie by the sway and vi-  
olence of custome, whereby they were ca-  
ried to a liking of those things, which they  
saw commended, and practised by others.  
And yet God forbid that because of some  
errours which they held, we should raze  
their names out of the Calender of Gods  
Saintes, or thinke otherwise then reuerent-  
lie of them.

Among other infections that raigned  
in the fathers daies, this was not the leaste  
that

that they hoped in some sort to make some parte of amendes to God for their sinnes, by voluntarie punishments, which they sustained in this life. Whereof although by a consequent it followeth, that they did iniurie to the satisfaction of Christes death, yet they meant not directlie to take anie thing from it, but trusted by it onelie to be iustified and saued. Neuerther les being ledd by a likelie and probabie persuation of mans witt, that God would spare them, if they punished them selues; they trusted by this meanes to make some recompense for their offenses, and therefore suffered much hardines, trauaile, and penaltie in the course of their life: which if they had done simplie with desire and purpose thereby to make themselues fitter for the seruice of God, it had bene a godly and profitable endeouour. And this no Protestāt misliketh, seeing the Apostle hath taught, that it is expedient for all Christians to *beat downe and subdue their owne bodies.* 1. Cor. 9. 26. But to put anie confidence of appeasing Gods wrath in these actions deuised by them selues, cannot be excused in anie whosoever.

Howbeit I would not any should thinke that when the Fathers speake so often of

I iij

satisfaction

Satisfactions  
not alwaies  
meant in re-  
spect of God.

*Satisfaction* and *Penance*, they meane alwaies a satisfaction vnto God for sinne, as the Papists doe. For those *satisfactions* were nothing els, for the most parte, but penalties appointed by the Church, for such to endure, as had by some open falling into greater transgression given a publike offense to the Church of Christ. Such were brought vnder penance by the censure & discipline of the Church, which when they had accordinglie performed, in token of their vnfeined repentance, then were they receiued againe into the companie of the faithfull, and then was satisfaction made, namelie in respect of the Church. Of these Ecclesiasticall satisfactions we reade often in the fathers and counsels: but hereby is not meant that by these they purchased remission of their sinnes at the hands of God. And yet I denie not but manie did put too great superstition in these outward exercises, trusting something thereby to finde fauour with God, the rather for their hard vsage of themselues. Which though it be an error, yet were they notwithstanding good men, and holie fathers, as I called them.

In which respect, when you labour and spend



spend much of your oyle, to produe me contrarie to my selfe, you may see what a trifler you are, and how vnworthie of answer. Were not the Apostles holie men, when they dreamed of an earthlie kingdom in this world? yet this opinion is contrarie to a principal article of our faith. were they void of holines, when they beleued that the gospell was to be preached to the Iewes onelie? which is greatlie derogatorie to the grace of God, and saluation of his people. Then euerie error doth not ouerthrowe all holines in the seruants of God. In the primitiue Church manie holie fathers were infected with the error of Christes raigning a thousand yeares on earth, who notwithstanding are worthelie accounted Saints of God. *Cyprian* and manie godlie Byshops with him erred about the baptisme ministred by heretikes: yet lost they not for all that the opinion and name of holie fathers. Thus the vanitie of your chalenge appeareth in finding fault with me, for calling the fathers holie, whome I charged with error: it being such as in them did not raze the foundation of the gospell.

Holy mē may  
haue & had  
their errors,  
and that in  
weighty cau-  
ses of religiō.

Your argument of the Church is friuolous.

lous. True it is, that he that maketh a schisme in the Church, and cutteth himselfe from the same, cannot be saued. But to erre in this point as the fathers did, is neither schisme, nor so dangerous to saluation as schisme. Nether is it like to the error of the *Galatians* altogether. For it was in the fathers only an oversight of infirmitie, by leaning somewhat too much to their owne reason, and not considering the matter so deeply as they ought: and yet they held not, that works are to be ioined with Christ, as necessary causes of our iustification and saluation, but ascribing the wholl work of our redemption vnto Christ, they erred a litle in applying this redemption vnto themselves. Your case is the same that was of the *Galatians*. For as they thought to be iustified by the workes of the Law, so do you: as they were warned of their error, so are you: as they without repentance lost the benefit of Christs sacrifice, so shall you. Yf the fathers had bene as often & plainlie admonished, as you haue bene, they would beeing holy and sincere men, haue reformed their iudgement: and keeping the head, though they erred in some part, the Lord will

will not impute that error vnto them for condemnation.

All that you alledge here out of that worthy seruant of Christ *M. Luther*, I acknowledge for true, seeing it is the verie same that the Scriptures them-selues haue taught. For this is the voice and doctrine of the gospel, that by faith onelie in the mediator, who by his sacrifice once offered vpon the crosse hath reconciled the father vnto vs, we are iustified and saued. Then to liue straitlie, and to do good workes with this purpose and persuation, that thereby we shall obtaine iustice or saluation, is contrary to the trueth of Christs gospel, and may not in anie be allowed, although otherwise moſte learned and godly. Will you reason hereby against *Luther* and me, because we charge the fathers with some ouersight in the trueth of this doctrine, in that they thought somewhat too well of their owne deedes, we must therefore repute them for wicked men, and make them no better then Papists? They erred not somuch as you, they erred not so wilfully as you: and therefore though there besome likenes betweene their error & yours, yet we account not of them

them, as of you, who besides that you erre in this point of iustification most damnable, haue also multiplied your errors in other articles, & almost left no one ground of pure religion vnshaken. And therefore you greatlie deceiue your owne heart *M. Rainolds*, when you thinke your selfe to be in the same case that the fathers were in, because sometime the fathers gaue more to their works, then they should haue done, you trusting to be iustified and saued by the worthines and merits of your workes, which the fathers did not. So betwene you and them there is a great space of distance: although I graunt that some things which they haue written of this matter, and practized in their liues, tendeth somewhat to your heresie of iustification by workes. For the mysterie of iniquitie, which in papistry is fullie finished, began to worke in the Apostles age, & so continued still forward in the fathers daies, vntil it came to his height and perfection in the kingdome of popery. They slipt a litle, you are fallen headlong into the pit: they were ouerseene through infirmitie, you are blinde of malice: they scattered some darnell in the Lords field, you haue plucked vp by the roots the good corne.

corne. They haue suffred losse of this building, being not agreeable to the foundation, yet are saued: you ouerthrow the foundation it selfe, and therefore cannot in this opinion be saued.

The contradiction which you haue found Pag. 124.  
in my wordes, is a knott in a rush: your head is crazie, I perceiue, by your wandring and friuolous talke: or els your wit is often verie fugitiue. Although the fathers sometime doe require satisfaction by workes, not onelie in respect of the Church, but of God, as appeareth by *Saint Cyprian* plainlie in sundry places, and therein haue obscured the doctrine of repentance and Iustification, yet they neuer meant so grosselie, as you doe, that this satisfaction of theirs should be a worthie and sufficient recompense to god, for their sinnes committed against his moste holie maiestie: but that they ought to craue humblie for pardon at gods hands, by humbling themselues before him in fasting, and praying, and punishing their bodies in this life. This appeareth by the 55. epistle of *Saint Cyprian*, as I noted: who speaking of Christians committting Idolatrie, saith, *They make intercession, that Christ may not be intreated by*

Satisfactions  
in respect of  
God, taught  
and practised  
in the primi-  
tiue time,  
what they  
were.

Ne exoretur  
precib. & satis-  
factionibus.

prayers

*Satisfactione  
humili & sim-  
plice.*

*Salutaris in-  
dulgencia.*

*prayers and satisfactions.* This godlie father ascribeth remission of sinnes to the pardon of Christ, being intreated by *prayers and satisfactions.* If remission be of pardon, then is it not of satisfaction, as you meane: if it be obtained by prayers, then is it not given to the worthines of our workes. Againe he saith, *I embrace with readie and perfect loue, such as returne with repentance, confessing their sinnes with humble and simple satisfaction.* What els doth he meane by this humble satisfaction, but humble and earnest supplication for pardon? in his booke against *Demetrian* he saith, speaking to the heathen, *we exhort while there is leane, that you satisfie God.* And can the workes of such men make a full satisfaction vn to God? No: But *Saint Cyprian* expoundeth himselfe by & by in these words: *Thou euen at thy howre of death, and end of this temporall life, intreate God for thy sinnes, who is one & true: pardon is given to him that confesseth, and to him that belceueth, gracious remission is graunted of Gods mercie.* Thus with this godlie father, to satisfie God, is to make humble sute and request to God for our sinnes: and gracious or *sauing indulgence* is the effecte of this satisfaction.

Although

Although their meaing was nothing so corrupte as yours, yea for the moste parte was sincere, yet the maner of doctrine is vnfound, in that our satisfaction is required as necessarie, whereas Christ hath already made a full satisfaction for vs: and by occasion hereof it grewe in time to be an opinion receiued of the moste, that these satisfactions did in some part appease the wrath of almightie God, and deserue reward, which is contraie to the Gospell of Iesus Christ. Where is now that contradiction *M. Rainolds*, which you imagined? looke better what you saie, or els we may worthelie thinke your dealing is verie childish, & vndiscrete, & nothing seemelie for a sober man, or learned diuine.

But litle hope is there of more honest dealing at your hands, who as may seeme, haue hardened your face against the truth, & set your selfe wilfullie in the chaire of scorers and slaunders. For your railing at our doctrine of *onely faith*, is too impudent, as though it leaft no place for bewailing of sinnes, for fasting, for praying, for watching, for giuing almes, for doing good workes: yea you call *onely faith*, *onely fantasie*, and *imagination*. You were a verie euill

Foule flanders and blasphemies uttered by M.R. against the truth of Christes gospell.



euill scholler in our schole, who in all the time you taried amongst vs, and had the charge also of a Church committed vnto you, did no better learne the doctrine of iustification by faith alone, then thus vnturlic, and blasphemouslie to reporte of it. Doth faith exclude good workes, because it alone doth receiue & embrace Iesus Christ our sauour and redeemer? is the faith of Christians, whereby alone Christ is apprehended and applied vnto them, no better then a vaine imagination and fanfie? Repente M. Ramolds of these spitefull and malicious flanders against the eternall trueth of Christes Gospel: or be assured your portion shall be with infidels and renagates in the lake that burneth with fire and brimstone for euer.

Pag. 128.

Now that you bring against me, to prooue vs to be Ministers of Antichrist, by the same reason that we prooue you to be priests of Antichrist, let vs in a word consider the force of it. I saie, that seeing of Christes priestthoode there be two parts, the one to offer a sacrifice once for all, the other to make intercession for vs, the Papists ouerthrowe both, in that they teach that Christ is offered dailie, & that there be innume.

innumerable Mediatours. Master Rainolds  
 saith, If they be Antichrists for offering sacri-  
 fice, we also are Antichrists for praying: for so  
 much as the one belongeth to his Priesthood, as  
 well as the other. A blinde and witles cauill.  
 They pretend to offer a sacrifice, no lesse  
 then Christ himselfe, to make attonement  
 betwixt god & man. This sacrifice is offe-  
 red alreadie by Christ, and neuer must nor  
 can be offered againe: and therefore they  
 are indeed Antichrists, in denying the one-  
 lie absolute sacrifice of Christ. Again in  
 appointing so manie Mediatours, by  
 whose intercession they may be brought  
 into Gods fauour, they doe open iniurie to  
 the other part of his priesthood, which is to  
 offer praiers for vs, that by the worthines &  
 acceptation thereof, we may be reconcil-  
 led with God. Doe we praie in this maner,  
 that for the vertue and merits of our prai-  
 ers, God would be gracious vnto vs, and to  
 others? Noe, but onelie for the merites  
 of Christ: where as you praie to be heard  
 of God, not onelie for Christes sake, but  
 also for the worthines and merits of a  
 thousand Saincts, and so bereaue our  
 sauiour Christ of these two principal of-  
 fices belonging vnto him onelie, as he

An ignorant  
 & vnlarned  
 obiection of  
 M.R. refuted.

is our Priest. Had you but a graine of true diuinitie in you as bigg as a mustard seed, you could not thus grossely be abused with such absurd, and peeuish sophistication.

## CHAP. 7.

### *Of M. Jewells challenge.*

Pag. 139. &c.



**I**T much offendeth you, *M. Rainolds*, that I will seeme to vpholde the challenge, which that learned and godly Bishop of *Sarisbury*, *M. Jewell*, did once make against your side. But as the authour thereof, while he liued, maintained the same most truelie & worthelie against your betters, so I haue no cause to be afraid of anie thing, that can be alleadged in disprooffe of it, by you, or your companions, who may not rightlie be compared with *D. Harding*, and such others, as then toke part with him against the Bishop. And you may be ashamed to make mention of that challenge

challenge, which you haue so long agoe giuen ouer, as a desperat cause, wherein the chiefeft aduersarie could not make shewe of prooffe, without vsing the testimonies of forged & counterfeite writers, as *Amphilochius*, *Clemens*, *Abdias*, *Hippolytus*, and such others, whereof no more accounte is to be made, then of fables, and shameles forgeries. Such were the chiefeft proofes, which *D. Harding* was able to bring, and whatsoeuer he brought, hath bene fullie answered in the *Replie* by the Bishop himselfe: which booke as yet though it hath bene in some parts nipped at by diuers, yet throughlie confuted was it neuer. What you can doe in this case maie easilie be geassed: & God knoweth, full litle haue you done to any purpose, as shall appeare.

Your beginning is of an other matter. Pag. 130. & c.  
For this question of *Peters being at Rome*, *M. Jewell* made not anie parte of his challenge, knowing well enough, that this might easilie be prooued by testimonie of fathers a greate manie. And this was I not ignorant of neither, when I said, that no Papist can prooue, that Peter indeede was at *Rome*. For albeit I know that diuerse haue so written, since the Apostles

All Popish religion hangeth vpon a twine threed of Peters being & sitting at Rome: which can not be prooued, nay rather is disprooued by the scriptures.

times, yet can I not receaue this as a sufficient prooffe, neither yet ought you, there being against it so manie reasons out of scripture, whereof euerie one hath more weight, then all the testimonies of fathers alledged. You know, and can not denie that your wholl Church & religion is built vpon Peters sitting at *Rome*: which being a matter of such consequence, as that the wholl is vpholden, and sustained there-uppon, so as if it shake, all is in danger, if it fal, al is cleane ouerthrowen: it ought to be made manifest to al Christians, that *Peter* was at *Rome*, by greater prooffe and warrant, then is in the writings of men, which being as good as anie of that nature can be afforded, is not of sufficient strength to stay the conscience desirous to be soundlie and perfectly resolved in points of faith and religion: but now further being by sundry testimonies of holie scriptures vtterly discredited, it must be thought that they haue small conscience of truth, or regard of their euerlasting estate, that hang the saluation of their souls vpon so vncertaine and rotten a stay. The first reporter of *Peters* being at *Rome* was *Papias*, a man of mean credit & authority in

in the Church of God, and as *Eusebius* writeth of him, a father of diuerse fables: a fit father of your faith. Of him *Hegeſippus* receaued this, and of *Hegeſippus* others, as in writing histories the latter follow those that went before: so that this wholl matter is grounded vppon *Papias* word, for which your pope hath good cause to giue him thanks. Now the scriptures in many places weigh so strongly on the other side, that if manie a thousand such as *Papias* should tell vs *Peter* was at Rome, their reporte were not to be trusted. *Peter* promised to remaine with the Iewes, and be their Apostle: and *Paul* assigneth vnto him the Apostleship of the circumcision. If *Peter* were Bishop of Rome, how was this promise kept? Saint Paul writeth an epistle to the Romanes, wherein he saluteth many persons by name, but of Saint *Peter* he maketh no mention: and from Rome he writeth manie epistles at sundrietimes, and sendeth salutations to the Churches from many faithful, but of Saint *Peter* in none he speaketh euer a word. Doubtles it was because Saint *Peter* was not there. And if he had bene Bishop, as your men affirme, twentie fiue

*Euseb. lib. 3. c. 39.*

*Gal. 2. 9.*

*Gal. 2. 8.*

*Genebr. Chron. nobl. 3. secu. 1.*

yeares almost, it may be thought straunge how it could come to passe, that when Saint Paull writ to Rome, and came him selfe to Rome, and taried at Rome, writing from thence so manie epistles, S. Peter should euer be absent for his charge.

Other arguments might I vse against this common opinion of *Peters* sitting and dying at Rome. But as you lose all, if you can not prooue him to haue bene Bishop there, so though you could prooue it, and we should of necessitie confesse it, yet had you gained nothing at all. For though it must nedes follow if *Peter* were not Bishop of Rome, that all your religion is false flowing from that head, yet being graunted that *Peter* had bene Bishop there, it maketh neither horre nor colde for prooffe of anie point in question betweene vs. Of this therefore no more now.

pag. 133.  
Lini. decad. 4.  
lib. 5.

The largenes of the chalenge containing in number seauen and twentie articles of controuersie, you labour to extenuate, by an old historie recorded in *Liue* of *Titus Flaminius* host, who by diuerse maners of dressing and preparing one onely kinde of meate, furnished his table with great varietie of dishes. And would you



you beare vs downe , *Master Rainolds*, that this multitude of articles is but of one matter, drawne forth into sundrie partes, by skilful varying and mincing the same? If anie will looke vpon them, he shall soone be hable to controll you . The first of *Prinate masse* , the second of *receiving in one kinde*, the third of *common prayers in an vknownen tongue*, the fourth of *the Popes supremacy*, the fift of *the reall presence*, the seuenth of *elevation*, the eight of *Adoration*, the ninthe of *Hanging the Sacrament vnder a Canopy*, the tenth of *Accidents without subiect*, the fourteenth of *worshiping Images*, the fiftenth of *reading the scriptures in the vulgar tongue*, the seauententh of *the sacrifice of the masse*: can you denie that these controuerfies, being the arguments of seuerall articles , are diuerse and differing one from an other ? And are not these waightie pointes, generall heads, principall questions , *great misteries*, and *keies*, as *Master Iewel* calleth them, of your religion? some of the other articles ( I graunt ) haue more affinitie together, yet not so great, except in one or two, but that they maie in reason and nature be distinguished , and stand each by them

selues without necessarie support or defense, from others. And what though there had bene a nearer respect betweene them, might they not therefore be propounded and handled seuerally? The manner of your owne schooles, and controuersie lectures, prooue the contrarie, wherein euerie question according to the subiect matter is deuided into sundrie articles, and euerie article hath a special treatise. Your tale therefore of the *Calcidian* hoste, who entertained the Romane Capitaine with one onely kinde of meat dressed diuersly, commendeth the cunning of that cooke, but serueth nothing to your purpose, though you set it out with as great shew as you can.

pag. 138.

Three articles you acknowledge to be of weight, *The primacy of the Pope, the universal presence, and the sacrifice*: wherein you haue vttered your iudgement of the rest, that they are not of such weight as your Church would haue them to be esteemed. And of these three you might with as good reason except the two latter, & so make the first onely a matter of weight. For that indeede is the substantiall point, in maintenance wherof all your labours are bestowed.

ed. Otherwise were it not for defense of your Popes wicked, vnreasonable, Antichristian monarchy, you could easily agree with vs for these two, & all the rest, I doubt not. But what thinke you then *M. R. of priuat Masse?* Is it a thing of no weight as here you would haue it accounted? there is not, I suppose, any thing in your Church more vied, or better liked. Your halfe communion, your latine seruice, your Images, your keeping the scriptures in a tongue vnknownen to the people, and other such heads of your Romish religion, are they of no weight? are they trifles? are they not worth the striuing for? Then let your men giue ouer all defense of them, let priuate masses be abolished, let the communion be administred in bothe kindes, according to Christs institution, let the publike praiers be said in the tongue that euery country vseth, let Images be burned and Idolatrie forbidden, let it be lawfull for the people of all countries to read the scriptures in their owne language, let there be no controuersie about the other articles. For while you stand so stifly in maintenance of all these and others, you cannot truely saie, and beare vs in hand,

hand, they are not of waight in your account.

Pag. 140.

That *Master Jewell* promised to giue ouer and subscribe, if anie of those articles could be prooued by scriptures, counsels, or Doctors, within 600. yeares after *Christ*, it was not because he meant euer to subscribe to your doctrine, or was vnstaied in his religion, but of a most assured knowledge and resolute perswasion that you were vtterlie destitute in this behalfe of all truth and antiquitie, as indeed you are. Otherwile you maie remember that our religion is grounded onelie vpon the holy scriptures of God: and therefore though you brought against vs writers and fathers neuer so manie for these matters, as you can bring not one of credite and age, yet will we neuer subscribe vnto you, hauiug once subscribed to the certaine truth of God reuealed vnto vs in his holie, perfect, & written word, by which al sentences, opinions, and writings of men whatsoeuer, must be examined.

Pag. 141. &c.

Now commeth *M. Rainolds* to auouch the truth of these three notable articles, out of auncient writers against the Bishop of *Sarisbury* challenge: & first of the Popes  
*supre*

*Supremacy.* Where (good Reader) I pray the consider the wrangling and cauilling spirit of this sophister. *Master Jewell* in that sermon wherein he bad defiance to the Popish sectaries, speaking against their priuate masse, and single communion, and hauing prooued by euident testimonies of antiquitie the contrary vse and practise of the Church, in the end nameth sundry Bishops and Doctors of the Church, of whome he saith we haue learned these heresies, as our aduersaries account them. Among other he reckoneth *Anacletus*, and *Sixtus*, that were Bishops of Rome. *Master Rainolds* taking vpon him to prooue the Popes supreme authoritie by the same witnesses that M. Jewell here alledgeth, bringeth in the decretall epistles set forth vnder the names of these two Bishops, which no man of wit, or iudgement can once imagine to haue bene written by them, they are so foolish & vnlearned: but yet the Church of Rome maketh no small reckoning of them, being the best euidences she hath to shew for her vnlawfull & tyrannical vsurpation. To what purpose *M.R.* doe you obiekt those Epistles in the cause of supremacie against *M. Jewel* speaking  
of

Such trickes of  
vntrue dealing  
hath M.  
R. vsed many.

*Replis Arri-  
ela 4. Diuis. 3.*

of priuate masse and halfe communion? Haue you thus solde your selfe to deuise crafty sleights, that you may abuse the simplicity of your Reader? *Master Jewell* speaketh of one thing, & for prooffe thereof appealeth to those two Bishops amonge others: you bring against him their forged writings for an other matter, wherein *Master Jewell* himselfe hath alreadie shewed his iudgement of them.

Page. 145.

*De consec. dict.  
2 peracta.*

But you saie, *what other bookes hath he seene of theirs beside these epistles?* And what though he hath not seene any? what though there are none to be scene? might not he therefore say that we haue learned of them this doctrine, which no man can doubt, but they followed, and practised, and left to their successours behinde them? for it being the cleare doctrine of Christ, and his Apostles, those godlie and faithfull Bishops so neare the Apostles time departed not from it. And a Bishop of Rome, *Calixtus* by name, reporteth that the Apostles ordained, and it was the practise of the *Romane Church*, that after consecration, all should communicate, unlesse they would incurre excommunication. It is but losse of time to answer such palpable cauillation, as this booke

booke hath almost nothing els. And were it not for regarde I haue to the godlie, that desire the aduerfarie may be answered, though neuer so vnworthie of answer in respect of himselfe, & might be offended, if he should passe without answer, I could easilie haue suffered *M. R.* to haue enioyed quietlie the fruits of his labours, and otherwise spent my time more profitablie to my selfe and others.

Next in like manner *S. Leo*, and *S. Gregorie*, two other Bishops of Rome, but long after, are obiected: and *M. R.* translateth out of the *Centuries* a great deale, to shewe that by confession of the more famous & learned Protestants (as he saith) the Romanesca had primacie ouer all Churches in Christendome. Pag. 147. &c.

True it is that the *Centurie* writers in that Chapter doe largelie and plainlie discover the mystery of iniquity, that in those daies did mightelie worke for the obtaining of that vniuersall primacie, which afterwards with much endeouour was gotten. And as the Church of *Rome* was then in great estimation and authoritie, farre beyond other Churches; so the Bishops of that sea vsed all occasion to encrease the credit Cent. 5. cap. 7.  
Col. 774. &c.



Great and many  
vntueths  
auouched by  
M.R.

credite and prerogatiue thereof, especially this *Leo*, and *Gregorie* also not a litle. All this, as it is in the *Centuries* discoursed, we confesse, and withall iustlie mislike and condemne that ambition in those Bishops: but what gather you hereof *M. R.* for your purpose? doth this prooue the Popes supremacie? doth this disprooue *Master Jewells* challenge? Doe the learned Protestants also confesse the same? what notable and shameles vntueths are these? Not one of all these examples alledged, doth argue the Popes vniuersall power or headship ouer Christs Church, nor commeth neere vnto it. That *Leo* calleth it the *chiefest Church*: that he requireth *Anatolius* Archbishop of *Constantinople* to make relation vnto him, if anie matter of controuersie should arise: that he willeth *Maximus* Archbishop of *Antioche* to write to the sea Apostolike, how the Churches there encrease: that he reprooued other Bishops, if they did ought amisse: that he appointed in some places orders, and ceremonies, and did these and manie other such things, as in his epistles is manifest, although he tooke vpon him more then he might or ought, & for aduauncement of  
of

of his owne seat, encroched much vpon the libertie of other Churches, yet neuer ment he to make himselfe *vniversall Bishop*, and *head of the Church*, which your Pope claimeth, and *M. Jewell* denieth. This was his endeauour to lift his chaire aboue the rest, to be accounted a chiefe Bishop, to be had in greatest regard, to procure to his seate a principall reuerence, to obtaine priuiledges, and prerogatiues aboue others: but of this pontifical power, & vniversal iurisdiction, which afterwards your Popes vsurped, he neuer dreamed, for ought that you haue alledged, or can furthermore alledge out of his Epistles. And though you could, what had you greatlie gained against *M. Jewell*, who requireth a lawfull and irrefragable testimonie, his being partiall, as in his owne matter, and for his owne commoditie? Yet how farre *Leo* was from the papall supremacie, may in one example appeare, that he had not authoritie to call a councell, but was faine to be an humble suter to the Emperour, that he would by his commandement summe a councell of Bishops in *Italie*: (which yet he obtained not) that the same *Leo* fell on his knees before *Valentinian*: to haue a councell by

Though *Leo* delt in moe matters then appertained to him, yet was he farre from the top of the papal supremacie.

*Epist. 33.*

*Leo* was of mean iurisdiction and authoritie in respect of the pope.

that a Councell by the Emperour *Martian* being called at *Chalcedon*, he laboured instantlie to haue it somewhat differred vntil a more conuenient time, & could not preuaile. Doth it not euidently hereby appeare, that he was not accounted, neither by the Emperour, nor the Byshops of Christendom, *Head of the Church, & vniuersall Bishop?* And this is the thing in controuersie, whereof you haue not shewed anie prooffe as yet, for all your childish bragging: and what you will hereafter doe, I need not greatlie stand in doubt.

Pag. 150.

For your demonstration following, which you full ignorantlie and vanelie commend, comparing it to the brightnes of the sunne in a sommers daie, hath no light at all in it, to shew that thing, which you haue taken in hand to prooue, no more then the moone in the wane giueth light to passengers at midnight. And doubtles vnles the Lord had in his displeasure towards you, bereaued you of common iudgement and reason, you could not yeald your vnderstanding captiue to such loose and light perswasion. The question in controuersie is, whether the Pope were acknowledged for head of the vniuersall Church within  
fix

fix hundred yeares after Christ. This you say appeareth by the confession of the *Centurie* writers : and so you translate out of them many authorities, which being all put in one, conclude nothing to this purpose in the end. They shew how the Popes haue laboured to get superioritie to themselves, especially in the example of *Leo*, who as he was learned and eloquent, and stoutlie maintained the Catholike faith against *Eutyches*, so is he trulie noted of ambition more then becomed the minister of Christ. But admitting the Popes testimonie for the Popes primacie, what haue you found in the *Centuries* against *Master Jewell*? that they warned Bishops of other prouinces to come to generall councils? this is not the thing we require. Let them write to whome, and whither they list : this officious writing prooueth not vniuersalitie and supremacie of power, as any man maie easily vnderstand. That *Leo* could not appoint a Councell, that he sued to the Emperour to call a Councell, that the Councell was gathered by the Emperours, not by the Popes authoritie, I haue alreadie shewed. What maketh then the writing of a few letters to prooue the Popes power in sum-

L moning

moning councells? that they were presidents in generall councells? And can you or dare you auouch that this was so in all generall councells? And though it were, what matter maketh it for your purpose? A generall councell must haue a president: which presidencie if it were graunted to the Bishop of *Rome* in respecte of his place, which was the first amongst Bishops, will you of your wisdome hereof gather, that he was *Uniuersall Bishop*, and head of the Church? A senslesse and franticke conclusion. That he confirmed generall Councells? This is like the rest, a worthy reason forsooth. All Bishops were bound to maintaine and approoue the godly decrees of councells, that so heresies might be repressed, and the puritie of religion preserued. Is it then a great maruell, if the Bishop of *Rome*, that was accounted first and chiefe, confirmed good councells, and disanulled wicked? whoe is he that hath the reason of a man, that will hereof conclude in sadnes and sobriety the popes supremacy? If *M.R.* be blinded, it is no wonder. All this, and ten times as much, can not prooue that the Pope is the head of Christs Church, or that he was so esteemed

steemed in the primitiue age : and therefore that you alleadge out of *Luther*, that before *Bonifacius* the third, in the daies of wicked *Phocas* the Emperour, the Bishops of Rome had no greater authoritie then other Bishops, is true. For albeit they had gotten greater priuiledges of honour and other preferments, partlie through the reuerent opinion, which the Emperours & Bishops had of them, partlie by their owne seeking, as appeareth in stories moste euidentlie, yet soueraintie of power, and iurisdiction ouer the wholl Church had they none, vntill *Phocas* the tyrant bestowed it vpon *Boniface* the Pope, a worthy founder of the Popes Antichristian supremacie.

How *Leob* behaued himselfe in magnifying his owne dignitie aboue measure, is to plaine by his writings: so as although he thought nothing lesse, then of that pontificall supremacie and authoritie which afterward in that seat of Antichrist was erected, yet hath his pride bene iustlie and worthelie reprooued, for claiming more honour then belonged vnto him. But you must remember that all authoritie and honour is not that vniuersall supremacie of power, which your Pope chalengeth and

pag. 154. &amp;c.

vsurpeth: the which neither *Leo* desired, nor yet *Gregorie* the great, who succeeded him in that sea almost two hundred yeares after, did exercise, for anie thing that you haue alledged in prooffe thereof.

*Centur. 6. p.*  
425.

The *Centurie* Collectours declare indeed how that mystery of iniquity wrought and encreased then in the *Romane* sea, in that the Bishops thereof tooke vpon them more rule and authoritie ouer their brethren, then they ought: and namelie this *Gregorie*, in whome the vertue & godlines of *Romane* Bishops died. But haue you found in the *Centuries* such plaine proofes of the Popes supremacie, as you affirme? First, you bring nothing, but the speeches or practises of *Gregorie*, who was a Bishop of *Rome*: secondly you can not thereof gather that he was vniuersall Bishop, or head of the Church. For that he calleth the *Apostolicall sea head of all Churches*, he meaneth nothing else, but that it was the chiefe Church, which is confessed. That he saith, *the Church of Constantinople is subiect to the Apostolicall sea*, whoe denieth this? but what subiection meane you; *M. R?* that the *Romane* Church had power ouer the Church of *Constantinople*, to commaund, ordaine

*Gregorie* the great was no Pope, such as the latter popes haue bene.

*Regist. lib. 11. ep. 54.*

*Lib. 7. ep. 52.*



ordaine, disanull at her pleasure? that is ver-  
 terlie false, and disprooued by all stories  
 that haue written, testifying that the Church  
 of *Constantinople* accounted her selfe equall  
 in all priuiledges to the *Romane*, saue only  
 that the *Roman* in order was the first. That  
 he intermedled in the doings of certaine  
 Bishops of diuerse prouinces, it is euident:  
 but not in all Churches of all prouinces  
 ouer the world. For the Church of *Chri-*  
*stendome* was then deuided into partes, &  
 the same were assigned to the gouernment  
 of Patriarches. The *Romane* prouince was  
 greatest, containing the Churches of the  
 west: wherein *Gregorie* had authoritie, not  
 by Gods worde, but by appointment of  
 man: and yet his authoritie was no other,  
 but the same that the other Patriarchs pra-  
 ctised in their prouinces, & namelie *S. Chry-*  
*sostome* long before *Gregorie* ouer *Thrace*, al  
*Asia*, and *Pontus*, as *Theodoretus* writeth. *Theod. lib. 5. cap. 28.*  
 What can you alledge more for *Gregorie*,  
 then I can for *Chrysostome*? *Gregory* reproc-  
 ued & corrected Bishops of *Cicilie*, *Afrioke*,  
*Spaine*: *Chrysostome* punished and deposed  
 Bishops of *Thrace*, of *Pontus*, of *Asia*.  
 Hereof is concluded no lesse the suprema-  
 cie of *Chrysostome*, then of *Gregorie*: such

notable demonstrations can you make.

Page. 159. &c.

S. Gregorie  
was not  
onely him-  
selfe no vni-  
uersall pope,  
but hath also  
in plaine  
words con-  
demned both  
that office &  
title vniuer-  
sallie.

Yea how much *S. Gregorie* alwaies abhorred that tyrannicall supremacie, which your Pope of long time hath vsurped ouer the Church, is manifest, in that he so often & so bitterlie inueieth against the name of *vniversall Bishop*: which he would not haue done, condemning it whollie as most wicked, vnlawfull, ambitious, profane, Antichristian, if he had thought his owne episcopall gouernment and iurisdiction had extended ouer all Churches. For as *Iohn* of *Constantinople* challenged that name, in the same sense & meaning doth *Gregorie* reiect it: but *Iohn* meant onely thereby to make himselfe a chiefe Bishop ouer all Bishops, and to bring vnder his iurisdiction the wholl Church of Christ: and therefore it is euident, that *S. Gregorie* vtterlie misliked, that anie Bishop whosoever should haue an vniuersall authority ouer the wholl Church, which is to bring the Church in subiection vnder him.

That this was the meaning of that title of *vniversall Bishop*, *S. Gregorie* himselfe doth testifie in these words, *who by the name*  
*Lib. 4. epist. 38.* *of vniversall, goeth about to make subiect to himselfe all the members of Christ.* And doth  
 not

not your Pope affirme, professe, defend, proclaime by all meanes possible, that all the members of Christ must be subiect to him, and that no hope of saluation remaineth for anie, but such as continue in his obedience? Then denie if you can, but that the selfe same authoritie which *Saint Gregory* reprooued in *Iohn of Constantinople* your popes haue approoued in themselves, euen this last *13. Gregorie*, who latelic deceased: and therefore by iudgement of *S. Gregorie* manie hundred yeares agoe they are Antichristian Bishops, and not Catholike pastors of Christes Church. Wrangle all ye can, *S. Gregorie* hath plainlie condemned your Popes for taking vpon them both the name, and office of vniuersall Bishops. *Andreas Fricius*, whome here againe you alledge, I haue not to deale with all: what thing was meant by this name of *uniuersall Bishop* may better be learned of *S. Gregorie* himselfe, whoe knewe best the meaning thereof. If you require further prooffe, consider that *S. Gregorie* reporteth also that the councell of *Chalcedon* offered that name to *Leo*, but he would not accept of it. Did the Councell meane to take from all other Bishops of the world,

The popes of Rome with their vniuersall supremacy long since condemned by *Saint Gregorie* a Bishop of Rome.

*Lib. 4. cap. 32.*

yea themselues, all bishoplie grace and power? what madnes is it thus to thinke? what impudencie to stand in maintenance thereof, as you doe?

Lib. 7. epist.  
30. Indict. 1.

Further, when the Bishop of *Alexandria Eulogius*, in a letter called *Gregorie vniuersal Pope*, meant he to depriue him-selſe of all bishoplie authoritie? Nothing lesſe. And yet *Saint Gregorie* reprooueth him for ſo writing, and will not ſuffer himſelſe to be ſo called. The name then ſignifieth that vniuerſall authoritie ouer all Biſhops and Chriſtians, which *Iohn* claimed, and your Popes obtained, and long practized, and will not yet giue ouer. This was vnlawfull in *Iohn*: this *Gregorie* condemned not onely in others, but in the Biſhops of Rome alſo: therefore your Popes by witnes of *S. Gregorie* a Pope, are clearely conuicted of vnlawful and Antichriſtian uſurpation. If your Pope refuseth this name of *uniuerſal Biſhop*, why doth *Bel-larmine*, his greateſt diuine, reckon this for one of the Popes names of dignitie? but chieflie why doth the Pope miſlike the name, and allowe the thing ſignified by the name?

Controu. 3.  
Quest. 4.

pag. 164. &c.

Concerning the two other articles, of  
Reall

*Reall presence, and sacrifice*, you are content to saie litle, which in effect is nothing. For what haue you brought to prooue either of these your opinions? you tell vs *Saint Gregorie* was a Priest, and said Masse according to your popish fashion: but who will belecue your report, you haue tolde vs so manie vntruthes? That *Bibliander* calleth him the patriarch of ceremonies: that *Melancthon* saith, he horriblie profaned the communion: that *Illyricus* rehearseth out of a popish writer certaine of his miracles about the sacrament: that *Paulus Vergerius* hath written a booke against his trisles & fables: that *M. Bale* preferreth *Latimer* before *Austen* the monke, whome he sent into England: that the Bishop of Winchester, *M. Horne* calleth this *Austen* a buffard: what maketh all this ( I beleeue you ) against *Master Jewells* challenge? how conclude you hercof your *Real presence*, or your *sacrifice of the Masse*? surely your masters that set you on worke, and made you an instrument to publish these thinges, abused you much, that you might abuse others more.

It is not *Austen* that he calleth so, but *Bonifacius* whome they name the Apostle of Germanie.

To *Luthers* iudgement of *Saint Augustine*, that after the Apostles the Church  
 had

had not a more excellent and worthy doctor then he, I willingly subscribe: but *Luther* accuseth the *sacramentaries* (as he calleth them) for mangling and abusing him in the question of *Reall presence*: herein I haue nothing to answer in *Luthers* defense. *Saint Augustine* teacheth no otherwise of Christes presence in the sacrament then we do, as by the large treatises that haue bene written of this matter, doth appeare: yea neither *Zwinglius*, nor *Caluin*, nor anie other of our side, hath more fullie and directlie written against the Real and corporal presence of Christ in the supper, then *S. Austen* hath in sundrie places. That *Luther* iudged otherwise, it was his error, which he retained of his olde leauen, wherewith in time of papistrie his iudgement was corrupted. Hereof what argument can you frame against *M. Iewell*? some thing would you faine saie, but your words haue no pith of reason in them.

pag. 168.

*Saint Chrysostome* (you saie) hath written six bookes of *Priesthood*, and none of *ministry*: verilie this is a verie poore argument for the sacrifice of your *Masse*. If this reason holde from the authoritie of *Chrysostome*, I trust the like will not be denied,  
taken

taken from the authority of the scriptures. In the new Testament, *Ministers* are named six and six times, *priests* in your sense neuer: therefore no Priesthood remaineth, and so by consequence no sacrifice. But concerning the name of *Priest*, how it hath bene vsed of the auncient writers, not in the proper and naturall sense, but after the common custome of speach, I haue alreadie before declared. Thus haue you *M. Rainolds* vttered all your skill in confutation of the Bishop of *Sarisbury*s challenge. Howbeit if *D. Harding* were aliue, I suppose he would thinke you had deserued small thanks. Medle no more *M. Rainolds* in this matter: the more ye stirre, the lesse ye preuaile: your learning is not much, your iudgement is lesse, you are but a weake instrument to deale with him, whom *D. Harding* could not match. *M. Jewells* challenge is prooued wise, true, learned, to the praise of Gods trueth, shame of papistrie, and worthie commendation of that famous Bishop, whose memorie is euerlasting, and most honourable among the godlie.

CHAP.



## CHAP. 8.

Of Bezaes translating a place of scripture,  
Act. 3. and of the Reall presence.

pag. 170. &c.



After Rainolds leaueth *M.* Jewell, and proceedeth to maintaine a quarell of *M.* Martine against Bezaes translation of certaine wordes vttered by the Apostle *Saint Peter*, and recorded by *S. Luke. Act. 3. v. 21.* It were a vanitie to spend manie words about so small a matter: and therefore suffering, this man, that knoweth no measure either of speaking, or holding his peace, to talke his pleasure, I wil herein vse no more wordes, then the thing requireth, that is, as few, as I can possiblie.

The wordes are these, *ὅς τὸν οὐρανὸν ἠρπάσσει*, in latine, worde for worde, *quem oportet quidem caelum recipere*: the wordes both in Greeke, and latine are ambiguous, as any man may see: in which respecte *Beza* thought better to translate them thus, *quem oportet quidem coelo capi*, which, in effect and true meaning, is

is al one with the other, but yet some thing plainer. This worthie matter you handle by seuerall pointes, as becommeth a man of such discretion.

*First, you say, it is saucy and malapert for any man, of purpose to restraine that, which the holy ghost hath left at large.* If this be so, then hath your vulgare interpreter bene ouer saucy and malapert often times. Examples of such saucines I might alledge many in his translation, if cause required. I graunt a man cannot be too precise, and religious in translating the wordes of holy scripture: and that it ought to be the especiall care of a godly translator, neither to restraine, nor enlarge any thing, as farre forth as he may performe by skill and diligence: for so much as the text may afford a doctrine, sometime in his original and naturall wordes, which by altering in the translation is soone mated. But these admitt no other sense, then one; & therefore no matter whether a man say, that *heauen must receiue Christ*, or *Christ must be receiued in heauen*; the meaning is all one. For as for the conceite of some, which you affirme may perhappes be true, that *Christ should receiue heauen*, it passeth al compasse

compasse of reason or diuinitie. Howe, I pray you, doth Christ receiue heauen? by his diuine power? but the Apostle speaketh of Christs ascension, as in the text appeareth, and all interpreters vnderstande the wordes: how then doth Christ receiue heauen in his humanitie, wherein he ascended, and whereof the Apostle speaketh? tell vs if you can. Againe, why saith the Apostle *untill the time that all things are restored*, if he meane that Christs diuinitie receiued heauen, which then receiued it no otherwise, then it hath euer, and shall euer receiue it? for that by taking heauen should be meant the rule and gouernment of heauen which Christ at his ascension receiued, this interpretation I know seemeth but absurd to your selfe: and therefore you may leaue it for others to defend, whome for this matter *Beza* hath fully answered. Your second & third points, wherein you vrge and prosecute *M. Martins* reprehension, I omit, as vnworthie of answer. *Beza* translated the place trulie in sense, as your selfe cannot deny: the cause that moued him a litle to alter the wordes, was to auoide doubtfull and ambiguous construction. That *Illyricus* is not contented with

with this translation, what marvel, seeing he wil haue Christs body containd in no place? If you be of his iudgement, you may vse his authoritie against *Beza* herein. But where hath *Caluine* reprooued *Bezæs* translation of these wordes? why haue neither you, nor *Gregorie Martine* noted the place, or set downe the reprehension? you haue good cause to be ashamed of such egregious trifling.

*Beza* hath sufficientlie cleared his translation from charge of corruption in sense by *S. Nazianzens* authoritie, whose reporteth in Greeke, these wordes of *S. Peter* euen altogether in such sorte, as *Beza* hath exprested them in his latine translation. So all you haue to say against *Beza* or me in this matter, is for rendering a verbe *deponent* by a verbe *passiue*, keeping therein the sense moste trulie, and exactly.

Your friuolus inuectiue against our translations and translatours, I passe ouer. *M. Martine* hath written of this matter so much already, as your wholl Colledge of *Rhemes* could vtter: vnto whose vnlearned and weake discourse, which he calleth (*a discoverie*) a learned Doctor hath made answer long agoe. The answer you haue amongst

pag. 175.

Nazianz. de  
filio Conc. 2.

pag. 176.

Martins disc.  
couerie.

amongst you, confute it if you can. Otherwise in this behalfe, thinke your selues fullie satisfied.

pag. 178. &c.

Here are we entred into a large treatise of *Reall presence*, for which *M. Rainolds* seemeth to be verie zealous and carefull, lest it should receiue some discountenance by the former words of *S. Peter*, as needes it must, translate them how you list, so you translate them trulie. For *Saint Peter*, speaking of Christs humanity, saith, that *heauen must receiue him, untill the time that all things are restored*. Hereof it followeth, that Christ as touching his humanity is not receiued or contained in the sacrament, or els in any other place, then heauen. This is a plaine, a certaine, an inuincible trueth: so not we haue taken from you Christs *Reall presence*, but Christ, in carying vp his bodie out of this world into heauen, hath himselfe actually ouerthrowne your fantasticall imaginations of his bodelie and carnall presence on the earth.

Christ ascending in his humanity into heauen hath left no place for *Reall presence* in the sacrament.

Before you come to answere this argument, according to your olde wont. you speake and spend much idle talke, wherein nothing asketh answere, but that by conference

ference of other places you would weaken the force of the word, *διεξαυ* which *Saint Luke* useth in reporting *S. Peters* wordes. For you saie that this prooueth Christs bodie to be contained in heauen no more, then *Saint Luke*, writing that *Samaritan* receiued the word of God, affirmeth the word of God was contained in *Samaritan*. *Αδ. 8. 14.* An obiection doubtles that came from a deepe vnderstanding: to make the word of God, which was to be preached ouer the wholl world, of like nature with a bodie, which must be contained in one place. If you can see anie thing, you may soone see that the word, *receiue*, is otherwise taken here, as also in the two other places, which you alledge of *receiuing* children and Apostles in Christs name. *Saint Peter* speaketh of locall receiuing or containing: the other places vnderstand a receiuing of reliefe, or entertainment. Your reproches, as they well become your person, so being vsuall, require no answer, but are to be contemned.

Being come to the matter in hand, you *pag. 183.* shewe your selfe more hotte and hastie in words, then discrete or pithie in your arguments. For that I said it is a contradiction

The papists  
to prooue  
their Reall  
presence are  
faine to flee  
to Gods om-  
nipotencie,  
and thus to  
argue: god is  
able to make  
his body  
Reallie pre-  
sent in the  
sacrament,  
therefore so  
he doth.

on, to maintaine that one and the same bo-  
die should together both be visibie & inui-  
sible, circumscripible and incircumscrip-  
tible, as you do mosse fondlie imagine and  
teach of Christs body, you charge me with  
infidelitie for denying gods omnipotency,  
which euerie Christian professeth in the  
first article of the Creede. Of Atheisme and  
infidelitie take heede your selfe, *M. R.* you  
haue alreadie made a dangerous step. God  
forbid I should be guiltie of that sin, wher-  
of you do without all conscience or reason  
accuse me. God is omnipotent, and euer  
was, and euer wilbe. But his omnipotency  
prooueth not your *Reall presence*. For haue  
you learned to conclude, that seing God is  
omnipotent, and hath power to doe all  
things, therefore he doth al things, yea of-  
fereth violence to his owne body for main-  
tenance of your absurd & hereticall asser-  
tions? must Gods omnipotency attend vp-  
on your fantasies? Cannot god be omnipo-  
tent, vnles your real presence be graunted?  
No such matter, thanks be to God: & so  
your accusation of infidelitie is vaine and  
childish. Albeit I suppose you are not igno-  
rant altogether of your owne scholasticall  
doctrine concerning Gods omnipotency.

Your



Your schoolemen teach that God cannot do any thing wherein a contradiction is implied: & that all other things he can doe, and therefore is omnipotent. But herein a manifest contradiction is implied, that Christs body should be visible and inuisible together, that it is compassed and circumscribed in one certaine place, and that also it is contained in an infinite number of sacraments, without any circumscription of place. And thus your owne schoolemen teaching, and that trulie, that god cannot doe any thing, wherein is included a contradiction, because he cannot lie, haue in deede grounde to powder your conceit of Real presence, which without moste cleare contradiction can neuer be maintained. For if Christs body be visible, how is it then inuisible? If Christs body haue all properties of a natural body, whereof this is one, & that moste necessary. & inseperable, to be contained and circumscribed in one certaine place: how can it then be true that his body is in infinite places without any circumscription at all? Neuer deny for shame, but if there be in the world anie contradiction, this is one. And yet here Master Rainolds taketh in hand to prooue contrary to

Thom. 1. p.  
25. q. 3. art.

The popish  
schoolemen  
confute the  
popish fan-  
tasie of Real  
presence.

M.R. goeth  
about to  
prooue that  
God can  
make two  
contradictio-  
rie proposi-  
tions true.

the doctrine of their owne schooles, that God worketh as flat contradictories, as this: then which none can be deuised more flat. But these examples, *Master Rainolds*, which you bring, are nothing like this, whereof I speake.

M. R. obie-  
ctions no-  
thing to the  
purpose.

For concerning the holie virgins birth, therein is no contradiction. There was a miracle indeed, that a virgine should beare a sonne contrarie to the course of nature. For to be a virgine, & yet to haue a childe, are not contradictorie, if she haue conceiued and brought forth by miracle, as did the blessed virgine: but to be a virgine, & not a virgine at once, this is the contradiction. So for Christs bodie to be visible & inuisible, locall and not locall at once, is in euerie respect the like contradiction: and therefore impossible to be true.

Your other example of Christs entring in, the doores being shut, what shewe of contradiction hath it? Can you prooue he entred through the doores? and if he did, then was there an alteration of qualities, & that by miracle, either in Christs bodie, or in the doores, but no contradictiō in nature: vnles you know not what is a contradictiō. Your third and last example of the fire  
in

in *Nabucadnezars* ouen, which consumed the Ministers, but hurt not those that were in the middest of it, appeereth to be of no waight, by that hath alreadie bene answered. You imagine belike that in euerie miracle a contradiction is implied: which is absurde. If you can prooue that this fire was both hot and colde, then you saie something to the purpose: but that it burnt vp some, and hurt not others, is no contradiction, because by miracle the force thereof was repressed. Thus are you truly and fullie answered to your simple sophismes: and your Real presence is disprooued by the eternall lawe of God in nature, wherevnto he hath euen bound himselfe, neuer to doe anie thing, wherein there is a contradiction to be found, as your owne Diuines haue wel and truelie taught. Then may you see that my argument was not taken out of *Aristotle* and *Euclide*, as you saie, but is grounded vpon the eternall decree, and moste vchangeable trueth of God: to which your Real presence must giue place, being nothing els, but an irreligious and contradictorius deuise of your owne braine. pag. 185.

By this is answered that which followeth, wherein are alledged certaine miracles,

M iij

vainlie

vainly & altogether from the purpose. The question is not, whether is more repugnant to nature, to be borne of a virgine, or a bodie to be incircumscript (although herein you speake without reason or authoritie) but whether it be either agreeable to nature or Gods wil, that one & the selfe same bodie be at once *circumscript* and *incircumscript*, as you defend Christs bodie to be.

M. R. affirmeth heretical vntruthes of Christs body.

First you saie *the bodie of our sauour Christ was incircumscript in his natiuitie, resurrection, & ascension*. Although this be moste false and hereticall, destroying the trueth of Christs humanitie, yet if it were graunted, it argueth nothing, vnlesse you will saie, that when it was incircumscript, it was also circumscript, as now you affirme of the same bodie: for you confesse his body is circumscript, and yet you say the selfe same bodie is incircumscript: and herein is an euident contradiction, which when you labour to defend, what do you els, but with intollerable boldenes maintaine moste monstrous absurdities?

Likewise *S. Peters* bodie you saie was incircumscript, by *Paulinus* authoritie, who saith *S. Peter* came out of the prison being shut. And meant *Paulinus*, that *Saint Peter* came through the walls or dores of

the prison? so saith not the scripture. If the yron gate opened of it owne accord vnto him, why also might not the dores of the prison open, and giue place vnto him?

Secondlie you saie, *Christs bodie was inuisible, when he passed through the midst of them, that would haue cast him downe headlong from the hill*. This is more then you learned in the text. The scripture saith that *he passed through the middest of the*: But not, that he passed inuisible. Christ was able to escape their hands as wel being visible as inuisible. Also *Elizans* was inuisible, you saie, and I saie, it is vntrue. For though the *Syrians* sawe him not, yet remained he still visible: but the Lord cast a mist before their eies, and stroke them with blindnes, that they could not see him: and so the scripture plainly affirmeth. The same may be said of *Felix*, whome his enemies could not see being amongst them. It was the Lord that shut their eies, & blinded them with giddines, who hath (as by this your reasoning may seeme) taken from you also all your light of vnderstanding.

Thirdlie you saie, *the first heauen, according to the opinion of Philosophers, being a perfect naturall body, is notwithstanding in no place*.

Be it euen so: then I saie, it is not in a place. Saie you the same of Christes bodie, and then shall you prooue your selfe to be a perfect heretike: and so must you saie, or els you saie nothing to the question,

Can you denie, *M. Rainolds*, but that Christes bodie is altogether of the same substance with our bodies, and hath the properties of a true and naturall bodie? speake plainlie, and tell vs your minde, lest you giue vs cause to doubt of your soundnes in this article, as you haue here giuen verie great. For if you confesse this to be true doctrine, as you must, vnlesse you be indeed one of those heretikes that held the contrarie, why bid you me looke how I free my selfe from the filthie and wicked heresies of the *Ebionites* and *Nestorians*. Marke I beseech you (good reader) how this prating patrone of Reall presence, would haue it seme to saue of wicked heresy, to affirme that Christs bodie is a true bodie, consubstantiall to ours: and all this, because the same wicked heresie of reall presence can neuer be defended, vnlesse this be denied. Yea *Master Rainolds* saith, those heretikes not onelie saie, but must thereof infer, that Christ was begotten betwene

M R. saith  
it is hereticall  
to affirme, that  
Christs body  
is consubstantiall  
to ours.

our Ladie, and Ioseph. Wherein as he hath auouched a plaine heresie, which he cannot cleare him selfe from, vnlesse he will openlie recant his owne wordes: so is it most false, that he saith it must be inferred hereof, that Christ was begotten as other men. No such necessitie, *Master Rainolds*. That he was miraculousslie borne of a virgine, is no reason but that his bodie may be of the same substance with ours, a true and naturall bodie, indued with the same qualities and properties, that ours are, saue sinne, from his conception, and glory from his ascension: whereof in saying it must follow, that Christ was not borne of a virgine, you haue vttered in plaine tearmes an hereticall assertion: defend it, or retract, whether you will. For if this follow thereof indeed, which is hereticall, then that must of consequence be hereticall, which yet is a most true and Catholike doctrine.

A third answere you make out of *Chry-* pag. 188.  
*ostome*, who surelie answereth nothing at all for you? He exhorteeth that we beleue Christes words, *This is my bodie*, to be true, although we see not his bodie with our eyes. And whoe confesseth not this? we graunt that the bread is Christes bodie, as Christ

Chrysostome  
 obiected by  
 M. R. maketh  
 against it.



*Chrysost. Hom.*  
83. in *Mat.*

Christ said, whoe euer said the truth. But the meaning is, that the bread is a sacrament of Christes bodie, as *S. Chrysostome* in the same homilie twile or thrise in plain speach affirmeth: not that the bread is chaunged into Christes naturall bodie, which *Chrysostome* neuer once dreamed of. And that you may perceiue he meant no transsubstantiation, the same he said of this sacrament, he also saith by and by of baptism: wherein your selues accord with vs, that no transsubstantiation is wrought. As Christ is in the supper, so is he in baptism: inuifible, mystically, truelie in both: carnallie, bodilie, reallie in neither. *Chrysostome* hath spoken neuer a worde for you.

pag. 189. &c

Controuerſie  
among the  
Protestants  
about the  
ſacrament  
confeſſed.

But *M. Rainolds* according to his manner tranſlateth a pace out of the *Centuries*, out of *Melanchthon*, *Westphalus*, and *Luther*: & with their ſayings filleth a number of pages, onlie to ſhew there is a difference of iudgement among the proteſtants about the ſacrament: which to be indeed true al the world knoweth. But what hereof will you haue your Reader to conclude, when he ſeeth that *Luther*, and ſome others miſlike our doctrine, and reaſons concerning the ſacrament of Chriſtes ſupper? That  
neither

neither he, nor we teach thereof a right? That you should the true part? That no credit in other pointes is to be giuen to anie of vs all? This is the marke whereat you aime here, & els where, in citing so manifold testimonies out of our writers: which sleight although you must confesse is false, and knowe your selfe there is no plaine dealing nor soundnes therein, yet you are content for aduantage to set it out with greatest countenance, that it may bleare the eies of the simple. If *Luther* teaching otherwise of the sacrament, then *Zuinglius* and *Oecolampadius* did, disputed against their reasons, this is no matter to maruell at: for graunting the premisses to be true, it is to late to denie the conclusion.

The argument that is grounded onelie vpon reason, in matters of Religion and faith, we graunt moste vnfaignedlie to be no lawfull weapon in the Lords warfare. And therefore whatsoeuer they haue said against Philosophie and reason, when it disagreeeth from the faith, which in the scriptures we learne, all that we allow with all our heartes, and neuer vsed thus anie argument taken from naturall reason against either you, or *Luther*. For reason must

Arguments taken from reason in matters of Religion what force they haue.

must submit it selfe to faith we know, faith must not be restrained or stretched according to reason. But when reason is not controlled of faith, then I thinke you will not say, but an argument builded vpon reason maketh a necessary prooffe. Now in this matter faith and reason are not contrary: no faith teacheth that Christs body is without the properties of a true body: al reason prooueth, that if Christ haue a true body, as he hath, then his body is indued with natural qualities and properties of a body. Reasoning against this sound & immutable reason, you plainly shew your selues to be void of reason.

Now that one and the same body (as Christ hath but one onely body) should be at once of contradictory dispositions, as namely both visible, and inuisible, both in a certaine place, & in no certaine place, as you teach, and boldly, but moste vntruly maintaine, this is contrary not onely to reason, but also to faith, which teacheth that God cannot lie, and therefore neuer can make two *contradictories* true; for in the one alwaies an vntruth of necessitie resteth. As for example, if Christs body be alwaies visible and circumscrip<sup>t</sup>e, then is  
it

it a manifest lie, to say, the same body is invisible and incircumscribed: but Christs body is alwaies both visible & circumscribed: and therefore in saying his body is invisible and incircumscribed, you cannot be excused from vntruth and contradiction. In faith is no contradiction: in your assertion there is a foule and palpable contradiction: wherefore your assertion is not of faith. If I had to deale with *Westphalus* or *Illyricus*, further would I answer there speeches: but as you make them here to serue your purpose, I haue not any more to say vnto them. Then leauing them, I returne to your selfe *M. R.* to examine what you bring for defense of the cause, which you haue taken in hand to maintaine.

The testimonies of *Cyrill* and *Damascent* you lightly passe ouer. *Cyrl* saith that *Christ* touching the presence of his flesh is absent from vs. Which though it be contrary to your Reall presence, yet you say, you beleue as your *Creede*: your beliefe perhaps is according to some new *Creede*: for of this beliefe, one parte cannot stand in the same *Creede* with another. First the true, ancient, and Catholike *creede* teacheth, that

pag. 198.  
*De Trinit.*  
lib. 2.  
The fathers  
against the  
Reall presence.

Christ

The true Catholike  
Creed is contraie to the  
Popish Creed

Christ is ascended into heauen touching his humanitie: whereunto *Cyrl* agreeable writeth, that *he is absent in flesh*. your new-fangled Popish Creede would haue vs beleue, that Christ touching the presence of his flesh is in the sacrament. If his flesh be in the sacrament, then is not his flesh absent, but the scriptures, and fathers and al Catholicke Creeds doe set it downe as a ground of faith, that Christs flesh is onelie in heauen, and there remaineth vntill he come againe in carnall presence to iudge the world. What haue you to answer now? forsooth, now must you fall into your former contradiction, that *Christs flesh is visible in heauen, and inuisible in the sacrament*: which doctrine is repugnant to diuinitie, to reason, to sense, to all principles of truth, as you haue hearde already: or els must you say, that Christ hath two bodies, one visible, and an other inuisible: which though it be heretical, yet is it lesse absurde and vnreasonable then the other. But answer what you list, this is sufficient to ouerthrow your reall presence before God and all his saints, that Christs flesh is absent from vs: the sacrament is with vs: and therefore Christs flesh  
is

is not in the sacrament. Your assertions are to grosse; your answeres are absurd: your Reall presence is a reall contradiction.

Cyrrill, you say, was no sacramentarie. No verely: for your sacramentary heresie was vnhatced in *Cyrrills* time. But did *Cyrrill* euer teach your reall presence? a place you bring, that maketh nothing to this purpose. *Cyrrill* speaketh not a word of the sacrament, but generally that Christ giueth vs his flesh: which is true of those also that

*Cyrrill in Ioh.  
lib. 4. c. 13.*

neuer receiued the sacrament. Wherefore *Cyrrill* meant not any reall presence, as you full ignorantly alledge him. He onely disputeth against the infidelity or curiosity of

such as enquire, *How it is possible that Christ should giue vs his flesh to eate.* we know that

Christ can giue, and doth giue his flesh to all faithfull: and make no doubt, nor question thereof. But thinke you all meanes of eating his flesh is remooued, if reall presence be denied? Consider this point a litle better

A popish ignorant argument, Christ giueth vs his flesh to eate: Ergo we eate Christs flesh Really in the sacrament.

*M. Rainolds*; and I doubt not but you shall easilie espie your owne ouersight: That you bring out of *Peter Martyr*, is idle. That which he saith, if *Cyrrill* should auouch, it were not to be graunted, your selues will not maintaine: namelie

that

that Christ doth dwell in vs corporallie, and mingleth his flesh with our flesh, Then to what vse serueth your reall presence? tell vs if you can: but prooue by scripture that which you tell; els we shall not greatly regard what you tell vs.

*Damasce  
orthod. fide.  
lib. 3. cap. 3.*

*Damasce* you are content to handle as lightly. He teacheth against your reall presence, that the nature of Christs bodie remaineth circumscrip<sup>t</sup> and visible, as it was. So your fantasie of Christs body being present in the sacrament reallie, but incircumscrip<sup>t</sup>ly and inuisible, is prooued to be vainer then any dreame. Al you alledge at large for the reall presence out of him in an other place, may shortlie be dispatched. That Christ can make the bread his body, we graunt. For Christ being god can doe whatsoeuer he wil. Onelie shew that Christ wil make of real bread, his real flesh, and then this controuerfie is brought

The Catho-  
like faith tea-  
cheth that  
Christs body  
was made of  
the virgine  
once: the Po-  
pish faith  
that it is  
made of bread  
daily.

to an ende. Christ indeede maketh the bread his body, not really, but sacramentallic. For Christ hath not a body made of bread, his body was made once of the pure substance of his blessed mother: and other body then this, or oftner made then once, hath he none. Whereof all doctrine  
that



that teacheth Christs bodie is made of bread, is impious and hereticall: the popish doctrine of Reall presence teacheth that Christs body in the sacrament is made of breade, by changing the bread into his bodie through force of consecration: wherefore we may boldlie and trulie conclude that the popish doctrine of Reall presence, which *Master Rainolds* holdeth, but miserable defendeth, is both wicked and hereticall.

CHAP. 9.

*Of certeine places of S. Chrysostome  
touching the Reall presence.*



Two places out of *S Chrysostome* were alledged by *M. Martin*, to procure there-  
all presence. The first out  
of his second homilie to  
the people of *Antioch*,  
wherein by an excellent and fit allegorie,  
he compareth our sauiour Christ to the  
Prophet *Elias*. For as *Elias* ascending bo-  
delie

*pag. 203. &c.*

*Chrys. hom. 2.  
ad pop. Antio.*

N

delie into heauen, left his cloake with *Elizanus* his scholler, so Christ the sonne of God ascending vp, *left his flesh with vs.* *S. Chrysostomes* meaning to anie that readeth the place is euident ynough: & *M. R.* though he multiplie wordes after his simple manner, yet my former answere he cannot disprooue. That Christ left vnto vs his flesh in the holie sacrament, who euer doubted? that therein we receiue his true and natural flesh, we beleeeue, we teach, and alwaies did. But the Real presence of his flesh, such as you maintaine *S. Chrysostome* neuer knew and we vtterlie denie. For can you reason thus, and reason trulie, that if Christ left vs his flesh, he left it in reall presence? this is the point: this prooue if you can: els you talke to no purpose. Christ left his flesh, that is, a sacrament of his flesh, wherein is most truelie and effectuellie, but spirituallie offered vnto vs, and of vs receiued, the very flesh of Christ.

Christ left vs  
his flesh:  
therefore he  
left it Really.  
A false po-  
pish argu-  
ment.

Hauing spent manie vnprofitable and superfluous speeches, at length you force the comparison, and shew a threefold difference betweene *Elias* leauing his mantel, and Christ leauing his flesh. And are you indeed in your right vnderstanding? who, I  
praie

praie you, *M. R.* denieth this? you might alledge not three onely, but three and three points of difference betweene *Elias* and Christs leauing the one his mantel, the other his flesh. This then being wholly graunted, what is your argument? will you reason thus, There is great difference between *Elias* leauing his cloake, & Christ leauing his flesh: therefore Christ left his flesh vnto vs reallie? If this be not your argument, frame an other your selfe as you can.

Straunge arguments that *M. R.* hath learned of late to make.

The first difference is, that *Elias* left his cloake, *Christ* his flesh. Flesh indeed differeth from a cloake: & so the difference is cleare, but your argument is blinde. How Christ left his flesh, I haue said already.

I.

The second, *Christ* left his flesh with vs, & yet caried the same with him into heauen: *Elias* leauing his cloake lost it. And how gather you hereof an argument for reall presence? Christ caried with him into heauen his flesh in the naturall substance thereof: Christ left with vs his flesh in a sacrament of his flesh. If you still vrge, that Christes flesh is there, and Christes flesh is here, let *Chrysostome* declare his owne meaning, whose wordes you seeke most shamefully to abuse. For that *Saint Chrysostome*

2.

S. Chryso-  
stome in his  
ownewordes  
driueth  
awaie all  
mises of po-  
pish Reall  
presence.

spake thus, not of the carnall and naturall substance of Christs flesh, but of the spiri-  
tuall presence thereof, we maie perceau  
by his wordes a little before of Elias : *After-  
wards* (saith S. Chrysostome) *Elias was  
double : there was an Elias aboue, and there  
was an Elias beneath.* Elias touching his na-  
turall substance of bodie and soule, was  
onely aboue: though in some kinde of pre-  
sence true also it is, that *Elias* was beneath.  
Euen so our sauour Christ in carnall pre-  
sence of his bodie is aboue: but in an o-  
ther manner, namelie in spiritual presence  
of the same he is beneath. This is *Saint  
Chrysostomes* plaine meaning: which God  
wot maketh full meanlie for prooffe of real  
presence.

3. The third difference, *Elias shed not his  
blood for his people, but Christ shed his blood,  
and imparted the same vnto vs.* And would  
you haue vs thinke, that because Christ  
imparteth vnto vs his blood, therefore  
we drinke it reallie? what should one an-  
swere such vnworthie and senseles argu-  
ments? Leauē your geassies, and speake to  
the purpose

pag. 209.

Here you talke, as wel becommeth a man  
of your profession, falslie, vilelie, blasphemously

mouſſie againſt the true doctrine of Chriſts ſacrament. I am vnwilling to anſwere ſuch profane ſpeeches of an opprobrious & ſlaunderous enimie. So much onely wil I ſpeake as ſhall ſerue to ſtoppe the mouth of this railer. Doe we *thinke no otherwiſe of our communion, then as of common breade and wine, without all grace, vertue, and ſanctification?* doe we make it a bare figure of Chriſt *abſent?* *Haue we as good figures at our common breakefaſt, dinners and ſuppers?* Thus you ſay, but all the world knoweth you ſay moſte vnrulie. Common bread, common wine, bare figure was neuer any part of our doctrine: this is your vnlearned collection of that we deny the reall preſence. For had you but halfe an eye, you might ſee how this ſlaunder is eaſilie diſprooued. In baptiſme, a ſacrament of Chriſts owne ordinaunce, there is not anie reall preſence of Chriſts blood or body, as your ſelues confeſſe. Now if one had as hereticall a iudgement of this ſacrament as you haue of the other, he might charge you as iuſtly for denying Chriſts reall preſence in the ſacrament of baptiſme, as you doe vs, for denying his reall preſence in the ſacrament of the ſupper. For if you

M. R. reporteth falſlie of our doctrine touching the ſacrament.

We denie Chriſts body to be Really preſent in the ſupper: Ergo we make the ſupper a bare figure of Chriſt. Thus our pa-piſtes vnlearnedlie reaſon.

The popish  
argument  
maketh the  
sacrament  
of Baptisme  
no better  
then a bare  
element.

reason with anie trueth against vs, that we make it common bread, common wine, a bare figure, without grace, vertue, or sanctifying power, because we affirme that Christ is not present carnally & grosselie therein: then must it as truelie and necessarilie follow, that the water of baptism is common water, is a bare figure, is void of all spirituall effect: because in baptism there is no reall presence. And surelie by this your kinde of argument it plainlie appeareth, you haue no other opinion thereof, then, as you haue said, of common water, wherein is neither grace, nor vertue, nor sanctification: and of a bare figure, such as you may haue enough, whensoever you wash your hands.

Certaine sentences of *Zuinglius* you snatch, to prooue we thinke as *basely & contemptible* of the sacrament, as you report of vs. *Zuinglius* saith, it is nothing but a *commemoration*. *Zuinglius* meaneth not that the sacrament is onelie a bare remembrance of Christs death: he teacheth and protesteth the contrarie in a thousand places. His meaning is no other but to shewe, that Christ is not offered really in the sacrament, but that therein is set forth

unto

vnto vs a remembrance of his sacrifice: he opposeth *commemoration*, not to the spirituall presence, and participation of Christ, but to the imagined reall and substantial presence of Christs body. So when he speaketh of *onely figures*, *nothing but breade*, he excludeth not the spirituall, but carnall presence, and that with the breade is not ioyned any materiall thing besides. Also that he compareth the sacrament to a *Kings banner*, which is a token of his presence, serueth onely to shew that Christ is not bodely, but spirituallie present. And therefore for ought you haue alledged, *Bez* hath truelie sayd, that *there is no contrarietie betweene the doctrine of these most excellent men, Zuinglius, OEcolumpadius, Caluine, touching the sacramentes*. For they taught both soundly in trueth, and moste consonantlie among them selues. *Bez. in. epist. 1.*

Thus all your notes following of difference betweene *Saint Chrysostomes* text, and my answer is discharged: and whatsoever els you bable in this place, to no purpose in the world, but to shew your ignorance.

*The cloake, you say, was a more liuelie*  
N iij *figure*

1.



figure of Elias, then your bread and wine is of Christ. Now this toucheth neither Zuinglius, nor Caluine, but Christ himselfe, whose appointed these to be figures and signes of his bodie. If you raile at Christ, no maruell though you raile at his ministers.

2. By it *Elizew* you saie, receiued great grace and strength: that your bread should giue grace is against your wholl doctrine. Indeed we say that with the bread is not mingled grace; for then both godlie and wicked should be partakers of Christs grace: but in the right vse of the sacrament, to the faithful person is giuen moste plentifull and excellent grace.

3. The cloake, you say, had a vertue surmounting the habilitie of man. Yet I trust you will not saie, this vertue and grace was in the cloake reallie, as you teach that Christ is in the sacrament. That you saie, *our bread is nothing but a signe or banner, as it were a maipole, or token of a tauerne*, such wordes doe well beseeme your spirit, *Master Rainolds*. The time will come, when the mouth of blasphemie shall be stopped.

The other place of *Saint Chrysostome* pag. 214. &c. hath lesse force for prooffe of Reall presence, although *Master Rainolds* decke  
and

& garnish it all he can, as if he would make sale thereof. The moste that *Saint Chrysostome* saith is, that *Christ sitting with his father above, at the same moment is handled with all mens hands*: wherein first of all priuate

*Chrysost. de sacerdot. 43.*

masse, vsed in the Popish synagogues, receaugeth a blowe. For *Chrysostome* saith, *Christ is handled w<sup>th</sup> all mens hands*: in the Popish masse the priest onelie handleth all, that is handled. But whoe is so simple not to see the meaning of that godlie and eloquent father, in this kinde of speech? Doe all men handle Christ with their handes indeed? doth *Saint Chrysostome* meane a re-

*The papistes will haue Christs flesh handled Really.*

all handling, as a man handleth bread? do your selues thinke thus grosse, or els for a shew pretend you to maintaine the same? That Christ may thus be handled, taken vp, laid downe, broken, eaten, swallowed, remoued from place to place, tossed to and fro, and all this, as you speake, *really*, is monstrous, and lothsome doctrine, in the eares and harts of all godlie and reasonable men. This *S. Chrysostome* once to haue imagined, neuer shall you shew in this world. *Chrysostome* meaneth the sacrament of Christ, which we handle indeede, and which in some sense is called Christ himselfe

S. Chryso-  
stome ex-  
poundeth his  
owne mea-  
ning.

selfe. This to be moste true, is plaine by *Chrysostome* in the same place. For he saith, *We see the Lord sacrificed, and the people are sprinkled, and made red with his blood: and this done plainly without deceit in the sight of all men.* If *Chrysostome* may be allowed to expound himselfe, your glosse of real handling *Christ* in the sacrament must giue place. For if he meant, as you meane, *that Christ is handled indeed*, then meant he also *that Christ is sacrificed indeede in our sight, that the people are dyed and embrued with blood indeede, that all men see the same indeede.* For these speaches are all of one stampe, all after one sorte to be vnderstood: as one parte is true, so is another. Then tel vs *M. R.* if *Christ* be sacrificed indeede, if the people be embrued with his blood indeede, if this be euident to all men indeede: you maie not vrge vs so extreamlie in one, and giue vs the slip in all the rest. Let vs then consider what replie you make to this answer, which to be true and sufficient you can not denie.

pag. 220. 217.  
The papistes  
saie they see  
*Christ* Really  
sacrificed  
in their  
Church.

First you saie, *I am ignorant of the catholike faith.* For in the Church catholike we see *Christ* offered. Then you maintaine that *S. Chrysostome*, in saying we see *Christ* sacrificed, speaketh

speaketh properlie: for this, you saie, is seene  
 in the catholike Church. The godly I graunt,  
 see in spirit this sacrifice of Christ: & thus  
 the oblation of Christ is seene in the ca-  
 tholike Church. But we speake of a real sa-  
 crifice of Christ, which no man seeth, nor  
 euer shal see. For a reall sacrifice prooueth a  
 real death: & so Christ when he was sacri-  
 ficed reallie, died also reallie. But no man  
 seeth Christ dying, who died but once, &  
 now liueth for euer. And they that really sa-  
 crificed our sauour Christ, did in that acte  
 really & wickedly murther him: & so your  
 Priests if they be reall sacrificers of Christ,  
 are in the same action also reall murtherers  
 of Christ. Take both, or refuse both: if  
 you take vppon you the one, you must not,  
 nor cannot denie the other. Murtherers of  
 Christ you wil not be accounted, & yet you  
 professe your selues to be sacrificers of  
 Christ, & that openly: which is al one, as if  
 the Iewes should confesse, that they crucifi-  
 ed Christ, but yet they murthered him not:  
 wherefore it is in a word an heresie & blas-  
 phemie, to saie Christ is sacrificed in the  
 Church, otherwise then in a sacrament &  
 remembrance of that one sacrifice, as both  
*Chrysostome*, & the fathers write common-  
 lie

lie: in which manner, and no other, he is seene to be sacrificed in the Church. That you adde *of seeing god*, is poore diuinitie: & being admitted that we see Christ in the Catholik Church, how followeth your reason, therefore we see him sacrificed: if you haue either wit, or religion, your selfe may see you speake without al wit and religion.

pag. 220.

Vntruthes  
boldlie set  
downe by M.  
Rainolds.

Kemnis. exam.  
pars 2. de Eu-  
char. cap. 6.

Secondlie you answered, that *I am ignorant of the Lutheranes doctrine*: and then, as you are wont, you rehearse certaine places out of *Luther*, wherunto I haue no nede to answer. How cunning you your selfe are of that doctrine, let others iudge, when you saie, *they acknowledge bread to be the bodie of Christ*. Doth *Luther* or anie *Lutheran* teach that bread is the bodie of Christ? Do they adore it, as you also affirme? This to be false whoe knoweth not? They neither acknowledge the bread to be God, nor giue any godlie honour to it. And that might *Kemnitius* haue taught you in the same place that your selfe alledge. He saith *we adore in spirit & truth*, not the bread, but *Christ in the action of the Lordes supper*. And so doe we also acknowledge & teach that Christ in the supper is to be worshipped, & adored in spirit & truth of all Christians.

That

That you alledge out of *Master Caluine* for your third answere, as it is of vs pag. 223.

entirelie allowed, so it notably detecteth the falshood of your slander, when you write and beare your reader in hand, *that we make the sacrament a bare signe and figure.*

For we teach, and euer did, as *Caluine* doth in this place, that it is ioyned to his truth *Caluin de ca-  
na Domini.*  
and substance: and not onelie representeth, but also exhibiteth vnto vs the bodie of *Christ*.

Now then this being our doctrine touching the sacrament, as your selfe may see in these wordes of *Caluine* plainly declared, cease for shame hereafter contrary to your owne knowledge and conscience to charge vs for making the sacrament a naked and onelie figure. But now *Master Rainolds* draw these things to the point, and match them with your conclusion, and then see what agreement there is betweenethem. Can you gather of that *Caluine* saith, we see the body of *Christ* in a sacrament, that therefore we see *Christ* visiblie sacrificed in the Church? such reasons are too lamentable, as here, and euerie where you bring vs.

Then *Master Rainolds* admitting this to pag. 224.  
be indeede a phrase of speech, asketh whether

S. Chryso-  
stome rightly  
expounded.

ther it follow, that therefore it is a phrase of speech also to say, that *Christs body is there at all*. I answered expounding *Chrysostome* by *Chrysostome*, and that in the same place and words, as Christ is handled with all mens hands, so is he visiblie sacrificed, and so are the people made red with his blood: that is, by way of a sacrament. Therefore set your heart at rest *M. R.* out of this place shall you neuer prooue your reall presence. That you adde of figuratiue expositions, is superfluous.

pag. 236.

Of *Saint Chrysostomes* vehemencie in amplifications, knowen to all that knowe *Chrysostome*, this place hath a liuely example, peruse it your selfe, *Master Rainolds*, compare one speech with an other, and say, if you can, otherwise. That you aske, *whether he amplifie a lie or truth*, I answered, his amplification is true, as he meant it, and as it must of necessitie be expounded. Of *Priests* and *sacrifice* enoughe hath bene spoken before. Such priests as *Chrysostome* after the common manner of speech speaketh of, we acknowledged, which were the Bishops and Pastours of the Church. And concerning the amplification, which you say it is impossible



possible to interpret of our communion, if you had wil, this thing is possible and easie enough. We say therefore with *Saint Chrysostome*, we see Christ, that is, we see a sacrament of Christ. For Christ him selfe I thinke you wil not say is seene. *We see Christ sacrificed*, that is, we see the sacrament of Christs sacrifice administred, wherein Christs sacrifice is recorded according to his comaundement. *The Priest is bent to the sacrifice*, that is, the minister of Christ ministrereth the sacrament of the sacrifice, & offereth the sacrifice of prayers and thanks giuing. *The people receiue the precious blood*. nay *M. R. S. Chrysostomes* words are more vehement then so: he saith, *the people are sprinkled & imbrued with his blood*: belike *S. Chrysostome* was here somewhat too vehement in your iudgement. The exposition I leaue to your selfe, & tell vs withal how the people are thus sprinkled in your Church, that come not once neere the cuppe. Holy water sprinkling you haue enough amongst you: but this sprinkling of blood, whereof *S. Chrysost.* speaketh, you must needes confesse cannot belong to the people amongst you. *Christ sitting in heauen is receiued in the Church*, & who seeth nor the meaning, that

that Christ sitting in heauen as touching his bodilie presence, is in the sacrament spirituallie receiued? This Doctrin is the Doctrin of our Church: and for this no man amongst vs needeth to feare the contolement of anie cōmissioner, so his meaning be found, as *Chrysostomes* was, to declare a true spirituall presence and communication of Christ in the sacrament, not to insinuate a carnal being and receiuing of Christ therein, which *Saint Chrysostome* in manie places moste plainly confuteth, and which he neuer thought anie man once so fond to imagine.

Page 229.

Another  
line argu-  
ment of M.R.

That *Chrysostome* compareth this sacrifice, with the *Leuiticall* sacrifices, and that of *Elias*, prooueth not yet a Reall sacrifice of Christ in the sacrament. Let your reason thus be framed according to your minde. *Chrysostome* compareth and preferreth the sacrament of Christs supper, wherein the sacrament of Christs death is represented and recorded, to the sacrifices of the *Leuiticall* Priests, and of *Elias*: therefore as they offered some Real sacrifice of a beast, so the Priest nowe offereth a Reall sacrifice of Christ. This conclusion holdeth not, *Master Rainolds*,  
it

it is too weake. Were you not at *Rhemes*, you might see the force of *Saint Chrystomes* comparison to lie herein, that the olde Priests were appointed to sacrifice onelie a lambe, or goate, or kowe, or some other brute beast: but now the sonne of God himselfe is moſte liuely, yet ſpiritual- lie, not reallie, ſacrificed in the Church, when the ſacrament of this ſacrifice according to his institution is receiued. Your eloquence in the end is nothing els but childish rayling, neceſſarie for ſuch a cauſe as you haue taken in hand to maintaine, which cannot otherwiſe be vpholden, or continue in anie reaſonable account.

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CHAP. 10.

*Of the place in S. Lukes Goſpell, which Beza is charged to haue corrupted.*



Efore you come to the matter, it pleaſeth you a little to whet your eloquence in rayling at *Beza*, a man though much hated of Papists, who loue none that loueth not their Pope, be he neuer ſo learned or godly, yet knowne to all men, euen

O

his

pag. 232

his enemies, to be indued with excellent graces of Gods spirit, which haue shined in him notablie to the glorie of God, and profit of the Church. Your spitefull reproches cast against him & others are now of all esteemed, as they are in truth, fained & flanderous, vnworthie of anie regard or credit. His *skill in the bible* hath sufficiently appeered, to your grieve: and if you, *Master Rainolds*, would herein compare your selfe with him, it were a token of your singular boldnes and arrogancie. His *skill in murdering men*, you saie, was better, which argueth you haue no conscience to deuise to speake, to write, moste vnrulie. But say your pleasure, your reward with God and men is certaine. Many I knowe haue written against him much: & you may knowe that he hath fully answered them al. But of your *Remish* or *Romish* colledge of English students, I knowe not anie that hath written ought against him in that tongue, which he could read and vnderstand.

The words are in Luke. 22. v. 20. which in the Greeke that *Beza* translated, by construction indeed require, that the cuppe, which is called the new Testament, should be shed for vs. In which respect *Beza* translates

flateth them otherwise. For further knowledge hereof, you referre your reader to *M. Martin*: and so doe I for answer, to *M. D. Fulke*. And here you might as well haue cut of this long taile of your treatise which hath not in it one drop of learning or profit: you rayle at me, you rayle at *Beza*, you rayle at the holie communion, which you cal profane & bakerlie: but reason, scripture, or prooffe, you bring not anie for your sayings. I see you are a resolute man: continew thus a while, and I nothing doubt, but he whose ordinance and sacrament you haue thus boldelie and wickedly blasphemed, wil be auenged vpon that profane heart and tongue of yours. But let vs heare what you saie.

First, whereas I said if they vnderstand by the cuppe, the bloode in the cuppe, as they doe, then is there mention made of double bloode; you tell me, *I lie grosselie and intollerable*: such curteous speeches I haue no cause to thanke you for: but let all men of wisdom be iudges, whether I haue not saied the truth. Thus you make *S. Luke* to speake, this cup, that is, this bloode, is the new Testament in my blood, which is shed for you. Is not here by your construction

mentioned first: one blood, then an other? your reply is pitifull *M. R.* For to say, *This Christ is Christ the sonne of God, this God is God of heauen and earth*, as it signifieth not a double Christ or God: so is it nothing like this saying of yours concerning the blood in the sacrament. For, you cannot make the construction, as you pretend, *this blood is the blood of the new Testament*: the words stand otherwise: vnles you wil commit a greater fault, then that wherewith you charge *Beza* so hainously. *S. Luke* speaketh not, as you make him, *this blood is the blood of the new testament*: but, *this cup is the new testament in my blood*. If by *cup*, he meant blood, as you affirme, then our sauiour Christ his blood was the new Testament in his blood. And is it all one to say, *This blood is the blood of the new testament*, and, *this blood is the new testament in my blood*? If it may be lawfull for you, to alter and expound the words at your pleasure, then can you help your selves wel enough: but your exposition must be squared according to the wordes, not the words framed to your exposition.

pag. 40.

Againe, you say, where *Beza* correcteth *Saint Luke* in the latter part of the sentence, *I* raile

*raile at the first, so that betweene Beza, and mo  
S. Luke hath neuer a word right: wisely con-  
sidered doubtles. The words are right, your  
exposition is fond and wicked. The cupp  
you make to be the blood of Christ, whoe  
as yet was not crucified, nor his blood  
shed. If your doctrine be true, Christs  
blood was shed alreadie, and that reallie:  
els it could not be in the cup reallie. But if*  
*Christs blood was shed sitting at the table,*  
*whoe was he, M.R. that shed it? whoe*  
*made the wound? whoe opened his side?*  
*who thrust his weapon in his heart? whoe*  
*pearced his hands and feete? This must you*  
*tell, if you maintaine that his blood was*  
*then reallie shed, and powred forth into*  
*the cuppe. But by the cuppe M.R. is ment*  
*the wine in the cuppe, which is the newe*  
*testament, that is a sacrament of the newe*  
*testament in Christs blood shed for vs on*  
*the crosse. This is a true and plaine sense,*  
*agreeable to all analogie of faith, standing*  
*with the words themselues, followed of*  
*the auncient fathers.*

The papists  
teache that  
Christs blood  
was reallie in  
the cup be-  
fore his passi-  
on.

When at length will you make an end of pag. 241.  
this railing? it is to vnseemelic, to lothsome,  
to odious. Indeed *M.R.* it must needes  
appeare a great absurditie to all learned &



godly Christians, whoe know & rightlie esteeme the price of our redemption, *that to be shed for our sinnes, which was in the cup.* Christs blood was shed for our sinnes; which neuer came in the cup, but remained in his bodie, vntil the time of his death.

2. And if Christs blood was in the cuppe, when he gaue the cuppe to his Apostles, then must it follow necessarilie, that his bodie then was without blood, it being shedde already, and contained in the cup. In the cuppe was onelie wine, a sacrament of his blood, which he gaue in the same to his Apostles to drinke, & whereof he drancke him selfe: and so the scriptures expressely call it wine. If this were the thing that was shedde for your sinnes, then was true and naturall wine the price of your redemption: then are you saued by wine: then haue you no part in Christs blood. But the true Church beleueth her sinnes to be washed away, not by that which was really contained in the cuppe, but by the true blood of Christ, which issued out of his body nailed on the crosse, and wounded with a speare. Your absurditie therefore needeth not to be further discovered: it is so openlie blasphemous against

gainst the blood of Iesus Christ, which was shed once, not in the cup, but on the crosse, for our redemption.

If you vrge *S. Lukes* words, as they stand in grammaticall construction, I answer that as the cup is called Christs blood, & Christs testament, that is by a figure, the sacrament of his blood and testament, so is it also said to be shed for vs, by a figure, sacramentallie. But all men of skill and iudgement maie soone see, that in these wordes there is some change of grammaticall disposition, vsuall in the writings of the Apostles and Euangelists. Your discourse about *Tautologies* in the scriptures, is altogether vaine and friuolous.

To *S. Basils* testimonie you aunswere pag. 244. much in words, and nothing in matter. For what cause haue you thus to reproch *Beza* for his translation of these words, seing you cannot denie but *S. Basil* hath reported that text of *S. Luke*, euen as *Beza* hath translated the same: and you confesse that *Saint Basil* hath truelie deliuered the sense thereof? so all that you haue said or can say spitefullie against *Beza*, must appertaine to *Saint Basil* no lesse, whome yet you will not seeme to touch. But the thing truelie *Basil in Ethic.*

and indifferentlie considered, *Beza* is no more to be accused, then *S. Pasill*. you tell vs of heretikes a long tale, which is no better then waste paper. Vie it your selfe, or bestowe it at your pleasure. Of such badde stuffe base account is to be made.

pag. 251.

Whereas I spake a fewe words concerning figuratiue speeches, which the aduerfaries cannot abide to heare of in the sacrament, I haue (as it were) opened at vnawares a flood-gate to *M. Rainolds* flowing vtterance, *Qua data porta ruit*. The streame is so strong, and runneth so violentlie, carrying all manner of baggage with it, that vaine it were to resist it. Let it therefore passe downe, and doe what mischiefe it can: great harme, I trust, it shall not doe. Thus much you must confesse that in the sacrament figures are found: and yet when we oppose against your monster of reall presence a most true and euident answer that the wordes were figuratiuelie spoken, and must figuratiuelie be expounded, you rage about all measure. But quiet your selfe *Master Rainolds*, and somewhat staie your intemperate affection; neuer shall you prooue while papistrie hath a man liuing to speake in defense of it, either by  
scrip-

Scripture or auncient writer, that these words must figuratiuelie be vnderstoode, *This is my blood, this cuppe is the new Testament in my blood*, more then these, *This cup is shed for you*. Leauē your babling: and speake to purpose: prooue this if you can. Wherefore finding in the Euangelistes wordes such manifest figures, what reason haue you to condemne vs for vsing the same being a moste common and familiar kinde of speach? Because it standeth not with your reall presence. Let your reall presence hardlie shift for it selfe, we are not bound for cause and respect thereof to wrest the scriptures, to forge monstrous interpretations, to change the sacrament into a reall sacrifice of Christ: which heathenish kinde of doctrine neuer anie but Antichrist and his ministers maintained. The scriptures, the olde fathers, the auncient Church of Christ taught and beleueed otherwise, as hath bene shewed and prooued inuincible to your faces. Your pages following filled with rousing testimonies I pretermitt: your contumelies being no lawfull arguments require no answer.

Figuratiue  
speeches in  
the verie  
words of the  
supper by the  
Aduersaries  
confession.

## CHAP. II.

*Concerning the translation of the  
English Bibles.*

pag. 162.



*After Martins booke of Discouerie* is aunswered long since from head to foote in euerie part: you haue the answere amongst you, saie to it what you can with truth and learning. To bragge of your fellowes booke, which being throughlie and soundlie disprooued, you cannot with all your skill maintaine, is a childish vanitie: to acknowledge no *Replie*, which you cannot but knowe, or to make light account of it, whereunto you cannot truelie reioine, is wilfulnes and partialitie. Our translations and translatours haue beene sufficientlie cleared, for the most parte, of such faults as were obiected: and though it is not denied, but in euerie one of them some fault or other may be found, worthy reproofe and correction, yet maie it moſte truelie be affirmed, that of all our translations none can be noted so full of imperfections and errors, as your latine vulgar tran-

translation is, which you not onelie follow but commend for the best of all, yea prefferre before the originall texte it selfe, against knowledge, reason, and conscience. This whol chapter you might haue spared, handling such thinges as haue bene so well handled in your iudgemente by *Master Martin*: but the occasion seruing you to vtter some part of your humour, which so boileth in your stomache, that it would burst the vessel, if it breathed not forth, you could not pretermit. Brieflie let vs peruse this litle, or nothing rather, that you bring.

You shall doe me mischief enough *M.* pag. 264. &c.  
*R.* and be sufficientlie auenged on me, if you can prooue all that you haue here propounded against me. Bigge words, bolde bragges, terrible threats: a man would thinke my case were verie miserable, that haue to deale with so cruell and mightie an aduersarie. I may indeed be sorie for my chaunce, to be thus cumbred with an vnlearned and ridiculous trifler, that seeketh onelie by shewe and multitude of words to dazle the eyes of simple men, and somewhat disgrace the truth of god. A man that hath but a drop of learning cannot be deceiued by such painted & pelting stuffe: the vnlearned that cannot iudge, may thinke  
*Master*

- I. *M. R.* hath said some what to purpose.
- First you say no wit nor learning will allowe me to translate *εἰδωλον* an Image, or *ψυχὴ* a carcase. And what came in your head to charge me with translating *ψυχή* a carcase? where haue I so translated it? or where is it so found in any of our translations? For my part I neuer so translated it, I neuer saw it so translated, I neuer thought it lawfull so to translate it. *Beza* I graunt translated it so in his latine translation once, but afterwards vpon better consideration, he changed his translation, as you may see in the latter editions. As for *εἰδωλον*, it is truly & properly translated an Image, as any man will confesse, that knoweth the nature of the word, & as it hath beene largely prooued in sundry discourses. It was then farre from wit or learning in you *Master Rainolds*, to say that as well might *minister* be translated a slane, or *homo* a dogge, as *εἰδωλον* an Image. For among the words, wherewith the learned Grecians commonlie expresse the same thing that we call an Image, is *εἰδωλον*, as fitt and naturall as any other. Your sacred Images are *εἰδωλα*: & if *εἰδωλον* signifie an Idole, then are they Idoles, as in trueth they are. By vse and custome  
of



of speach, an *Idole* and *Image* somewhat differ, as euerie man knoweth. All Idoles are Images, not al Images Idoles. But the Lord hath forbidden al grauen Images no lesse then grauen Idols to be made for worship sake Wherefore your Images, which you make, which you garnish, which you erecte, which you worship in your vnholie Synagogues, are Idoles. The picture maketh not an Idole, but the worship. The pictures of *Iupiter* or *Mars*, were no Idoles, according to the receiued sense of this worde, vnlesse they were worshiped: so likewise the Images of Saints, if they be abused to sacred worship, in which respect you cal them sacred Images, are no better then profane, wicked, abominable Idoles. Then your argument to prooue vs Idolaters for honoring the Queene in her Image, &c. is childish. This honor to the Prince is ciuill, not religious or diuine, such as the honour is, wherewith you worship your Images of all sortes: so this honour is farre from Idolatrie, your honour is meere Idolatry, and you are Idolatrous worshippers of Idole Images. That *Ecclesia* signifieth an assembly, or congregation, whoe can deny? & so may it rightlie be translated: although

All images  
made for  
worship sake  
are verie  
Idoles.

though we in our translations doe willingly vse the common word *Church*, as you cannot be ignorant. So *Episcopus* we translate most commonly a *Bishop*, & *Euan-gelium* the *gospell*, and to conclude, we refuse not the vsual phrase & manner of speech, but onely when the superstitious abuse of wordes was to be auoyded. Therefore that forme of preaching which you haue here deuised of your selfe is fittest for such a preacher, as your selfe: we vse not so to preach, or so to speake, or so to write: it was no doubt a wise conceite to occupy your selfe withall.

pag. 270.

2

Thus appeereth secondly what shame or modesty was in you, to obiekt want of both to me. For shew vs *M. R.* if you can, anie worde in our Bibles absurdly or falslie translated, by me maintained. The same worde may wel be translated in diuerse places diuerslie: & so *νεμυα* Io. 3. 8. is rightly translated *the wind*, which in other places is not so to be translated. And are not you a modest man, that because in this one place *νεμυα* is so translated, as the word well beareth and the sense requireth, would make men beleeue that it is euery where els so translated, and that the *holy gh:st*, we call the *holy winde*?

*mende* you haue good cause to be ashamed  
 of this so shameles and impudent dealing.  
*Eucharistia* you will not haue translated  
*thanksgiuing*, but *Eucharist*: & by *Eucharist*  
 you meane the sacrament of Christs supper.  
 Now where is *Eucharistia* taken thus for the  
 sacrament in the scriptures? why haue your  
 selues translated *Eucharistia*, *thanksgiuing*?  
 1. Tim. 4. 4. *Nothing to be reiected, that is re-*  
*ceiued with thanksgiuing*. Will you mende  
 your translation thus, *Nothing to be reiected,*  
*that is receiued with the Eucharist*? As *Eucha-*  
*ristia* is vsed by Godly writers, both Greeke  
 and Latine for the sacrament, so we also  
 vse the word *Eucharist* in the same man-  
 ner, as you might heare in our sermons, &  
 may reade in our writings. And so we call,  
 it the sacrament of *Baptisme*, not of *washing*,  
 as you charge vs: notwithstanding that  
*Baptismus* in the generall signification of  
 the worde, is nothing els but washing, and  
 so is vsed in scripture often times, and so  
 haue your selues translated it. Marc. 7. 4.  
 Whether I haue truelie said of your tran-  
 slation, that it is of all others moſte cor-  
 rupt, I am content to refer it to the iudge-  
 ment of all the wise and Godly readers.

Where haue I said or allowed any thing  
 tending

tending to such Atheisme, as you charge vs withall? Atheist I will not call you, *Master Rainolds*, but I may trulie say of you, as you haue continually giuen vndoubted prooffe, that you haue no feare of God before your eyes. Speake or write of vs your pleasure falllie, foolishlie, boldelie: your iudgement shall be as deepe as anie Atheist, vnles you leaue your lying and railing against Gods truth. Other confutation or condemnation shal not neede, then your owne conscience, which can tell you these reproches are vnttrue, proceeding onlie from wilfulnes and malice. Our translations fauour no such Atheisme, as you without wit or learning imagine. For doth it follow, if we translate, *Thou wilt not leaue my soule in graue*, that the blessed soule of our sauiour was mortall, and died in the graue, and that the immortalitie of the soule is destroyed? doth not the scripture oftentimes vse this kinde of speech? *Our soule*, saith Dauid, *is humbled in the dust*. Again, *The waters haue entred euen vnto my soule*. Again, *My soule cleaueth to the ground*. Again he saith, *deliuer my soule from the sword*. And in an other Psalm he saith, *O Lord thou hast brought vp my soule out of the graue*.  
And

Psa. 44. 25.

Psa. 69. 2.

Psa. 119. 25.

psal. 22. 31.

Psa. 30. 3.

And such phrases in the scriptures are vsuall, of which I trust you will not gather that mens soules can be couered with dust, drowned with water, killed with swordes, buried in the graue, and to conclude, that they are mortall. If you were not possessed with a spirite of wrangling, there needed no words in this behalfe.

What *Castalon* or *Illyricus* haue written against *Beza* or *Master Carlile*, with some others, against some places translated in our Bibles, maketh nothing to purpose. I haue not said otherwise, but that some things may be amended: whether yet so as these men haue auouched, I leaue to be considered of the learned. Howbeit you may not reason thus, because some men haue found a fault with the translations in some one place or other, whether with iudgement and reason, or fanisie, that therefore the wholl translation is false, corrupt, wicked, no better then *Mahomess Alcoran*, as you haue here written, after your accustomed manner, blasphemouslie.

The rest you leaue to *Master Martine*, whose reasons stand as yet, you saie, vnanswered. Belike the answer you haue not seen, or not perused indifferently. But *M.*

P

*Martine*

pag. 275. &c.

*Martin.* and all his reasons haue bene answered largelie and pithely long agoe, and nothing hath bene replied on your part. What conscience and Religion is to be vsed in translating the scriptures, I knowe, and am farre off from allowing such libertie, as a man may take in translating profane authors: neither did I euer like the daintines and curiousefnes of some, that refuse the vsuall wordes of scripture, because they are not *Ciceronian*. As for the names of *priest*, *Altar*, *penance*, I would it were as you saie, that not onelie the words were chaunged, but the things vtterlie remoued from the harts of al Christians. For your priests are no lawful priests, your altar is erected to an Idoll, your penance is contrary to true repentance. The wordes *Church*, *Christ*, *Apostle*, are as common in our translations, sermons, and all treatises, as anie other. That which followeth of Atheist, Saducee, Libertines, Academikes, Sacramentaries, containing onely matter of reproche, I am content to let it passe.

## CHAP. 12.

Concerning the Latine Bible, which the aduerſaries maintaine to be more ſincere, then the Hebrewes now extant.



Man would thinke that pag. 381. &c.  
common reason, and some regard of learned iudgements might more preuaile which our aduerſaries, then that they should openlie defend ſo foule an aſſertion, as in this Chapter *Maſter Rainolds* taketh vpon him to maintaine by warrant of the *Tridentine* aſſembly, that the vulgar latine tranſlation is more ſincere then the Hebrewes and Greeke text of ſcripture. For though he adde this exception, in ſundrie places; yet their meaning is, that not onelie in certaine places, but generallie their latine Bibles are more pure and incorrupt then the Hebrew and Greeke text, becauſe vniuerſallie in their tranſlation they pretend to follow the latin, & not the Hebrew of the olde Teſtament, nor Greeke of the new: and ſo was it in their aſſembly of



Though the  
hebrew text  
were in some  
places not so  
pure as the  
latine transla-  
tion, yet might  
not this be a  
good reason  
to prefer the  
translation be-  
fore the text  
generallie.

Trente decreede . Admit this were true, that  
you entend here to prooue , doth it follow  
therefore that the Latine Bible is wholly to  
be preferred before the Hebrew & Greeke?  
to be onelie followed in translations? to be  
vsed onelie in all diuinitie excercises? If the  
latine were in some places purer then the  
Hebrew, might not yet the Hebrew be in  
many moe purer and sincerer then the La-  
tine ? Then this is but a slender shift, to  
pretend more purenes in the Latine in di-  
uerse places, then in the originall text, and  
hereupon to thrust the text behinde the  
translation: which is more foolish & vnrea-  
sonable, then to make the Ladie walke one  
foote like a seruant, and set her handmaide  
one horsebacke, because perhaps the ser-  
uant is thought in some things to be more  
excellent then her mistresse.

Francis. Lucas  
in Epist. ad Ser-  
latum.

*Lucas Bruggensis*, a man of your owne  
householde, and one that hath taken much  
paines. to correct your Latine translation,  
confesseth, that manie faul'tes haue crepte  
into the same by diuers occasions : *which*,  
he saith, *is no maruell*, seeing the like hath fal-  
len out in the verie fountaine it selfe, as it is  
plaine in the new Testament in Greeke . For  
(saith he) *of the olde in Hebrew, I will speake  
nothing*

*nothing* : not daring to affirme, that such faultes haue taken place in the hebrew text of the olde Testament. But you are bolde blindelie and bluntlie to auouch that both these fountaines are not onelie corrupted, but more corrupted also then your translation, which *Lucas* was afraid and ashamed once to insinuate. Your reasons, if you bring anie, shal in their seuerall places following be examined: but good reason for your defence in this behalfe, am I assured can none be brought.

Three things the Reader must cary in minde at your request. First, that we pretending to translate after the Greeke and Hebrew, in sundrie places swarue from the Greeke and Hebrewe, as you prooue by diuers examples out of *Master Martine*. Secondlie, that our departing from the Greeke, is alwaies in matter of controuerfie. Thirdlie, that you decline not from the Greeke, or Hebrewe, because it more harmeth your cause then the Latine, but for other causes. Whatsoever *Gregorie Martine*, to whome you referre your selfe, hath written of these points, it hath beene alreadie confuted, and yet standeth confuted; and therefore no

1.

2.

3.

more needeth to be answered. What causes moued you to preferre the latine before the Hebrew or Greeke, it shall appeare in place: reasons I know are rendred in the preface of your translation by your *Remish* translatours, but such as any man of skil and knowledge maie easilie espie to be simple shittes and pretences onelie to ridde your selues from the originall text of scripture, which is far more expresse and pregnant against your doctrines then the latine translation. Which though *M. Rainolds* here closelie denieth, yet in examples euerie where maie be scene, and some I will sett downe, partlie for *M. Rainolds* sake, and partlie to shew I haue no neede of his excuse from a lie.

The papists  
condemne  
the Originall  
text and de-  
fende the vul-  
gar translati-  
on, because  
that serueth  
their turne  
nothing so  
wel in shew as  
this.

In the 14. Chapter of *S. Iohns* gossell ver. 26. where our sauour Christ telleth his Apostles, *The holie ghost shall bring into your remembrance, whatsoeuer I haue said to you*, the *Remish* translators haue made him thus to speake, *shall suggest vnto you all things, whatsoeuer I shall saie to you*, according to the latine vulgare, that it might be more easilie supposed, whatsoeuer the Church should afterwarde determine, is from inspiration of the holie ghost.

*Ephesians*

Ephesians Chapter. 2. vers. 10. the Apostle in the Greeke writeth that *we are created in Christ vnto good workes* : you translate after your latine, *in good workes* . This corruption is aduantage to your doctrine of good workes.

In the same epistle Chapter. 5. vers. 32. you translate *this is a great sacrament* , to make men think that the scriptures affirme mariage to be a sacrament of the Church: whereas if you had truelie translated it according to the Greeke, *This is a great myste-rie* , the occasion of that surmise had bene removed. In the epist. to the *Pibl*. Chap. 1. v. 27. the greeke word, which signifieth a signe, or token, or prooffe, is in your latine vulgare translated *a cause* : and this translation do you keepe, the rather thereby to induce your readers to belecue, that as the malicious dealing of wicked aduersaries against the godlie maie truelie be said to be the cause of their perdition, so likewise the patience of the godlie is a cause of their saluation : whereas the Apostle onelie saith in this place, that the raging of the enemies against the Church is a manifest argument of their condemnation, and the constant suffering of the godly is a certaine

signe and testimony of their saluation, who seeth not hercin what cause you had to like better of the latine translation, then of the originall text?

Luke Chap. 10. v. 35. the words are in the Greeke, *what soeuer thou spendest more:* which you translate, *what soeuer thou shalt supererogate.* This corruption maketh some shewe for your workes of supererogation.

Luke Chap. 1. v. 48. the blessed virgine saith, *God hath looked on the lowe estate of his handmaid:* you translate, *the humilitie of his handmaid.* This corruption helpeth your doctrine of merites. So an other corruption in the same Chapter, v. 28. tending to the same purpose, where you haue translated, *Haile full of grace:* the Greeke and originall texte hath onelie, *Haile thou free lie beloned.* In the Epistle to the Hebrewes, chap. 13. v. 16. you translate, *with such hostes god is promerited:* which is both a fonde and false translation, the Greeke words being, *with such sacrifices God is delighted,* meaning almes and distribution.

In the second Ep. of S. Peter Chap. 1. v. 17. you haue strangely translated the Apostles words, *I will doe my diligence, you to haue often after my decease also, that you may keepe*  
*a memorie*

a memorie of these thinges, and vpon this disordered translation you haue made a long note of Peters care and protection of the Church after his death: whereas the Apostle in his owne wordes saith no more, but that he would *endeavour daily, that they also might haue remembrance of those things after his departure.* A pretie sleight in translating for aduantage, where the Apostle saith, he would endeavour that they might remember those thinges after his decease, to make him saie, that he would haue them in remembrance after his decease; and then of this false translation to note what a pastorall care S. Peter hath for the Church after he was deceased. In the epistle of S. Paule to the Romanes chap. I I. v. 6. the common translator hath left out this whol sentence together, *But if it be of workes, it is no more grace: or els were worke no more worke:* and these wordes haue you also in your English translation cleane omitted, as though they were no parte of scripture, being the Apostles vndouted words no lesse, then the other that went before. What cause was there of this dealing, but onelie to smother that cleere opposition between merite and grace, which the Apostle hath  
in

in his owne words declared, if he might be suffered to speake all.

A number such places could I alledge, where the vulgar translation, differing and swaruing from the vndoubted originall text, is by you followed, because it carrieth some found and shewe of your opinions and errors. Manie excuses may you make for your selues, & your translatours haue in their preface handsomely laid out their excuses, (which I doubt not shal be weied and examined throughlie) but soone may anie man perceiue, what cause indeede moued you to be so friendlie to the translation, and soe harde to the text: because the texte doth plainlie discouer your nakednes, the translation bringeth some small ragges to hide it.

pag. 285.

Before you answered my arguments alledged for defense of the Hebrew and Greeke texte, you set downe certaine words of mine, wherein I seeme (you say) to auouch, that onelie to be the worde of God, which is written in the language, wherein first the holie ghost by the Prophets and Apostles vttered it. My words are plaine, *Master Rainolds*, my meaning cannot seeme ambiguous: you seeke not  
for

No cauill so  
simple which  
M. R. will not  
vie.



for truth, but for a cauill. The word of God I know maie be vttered in other languages, then wherein first it was by writing delivered to the Church: and translations agreeing with the originall text are the word of God. For Gods worde is not the language, but the doctrine. Howbeit translations set forth by sundrie persons are so farre forth onelie the word of God, as they faithfully expresse the meaning of the Authentickall text, the which being written by the Prophets and Apostles, chosen instruments for that purpose, is wholly and vndoubtedlie the worde of God. Then it may worthelie be wondered at in you, whoe taking vpon you to translate the new testament into englishe, haue not translated the text of the Apostles and Euangelists, but the translation of *S. Ierome* or some other, you know not whome: which translation in verie manie places is corrupte, and therefore in those places cannot be the word of God. Religion and reason would haue required that in translating the scriptures you should haue followed the originall fountaines, yea although the latine translation hadde bene much perfecter and purer then it is: how

Aburd to  
translate a  
translation of  
Scriptures rather  
then the  
fountaines.

much

much more ought you to haue soe done, seing it bewrayeth soe manifest and manifold corruptions, as it doeth?

pag. 287.

M.R. reasons, why they might translate according to a translation, answered.

But your reasons, whereby you labour to iustifie your doing in this behalfe, must be examined. *Our Saviour, the Euangelists, & Apostles (you say) cited places of the old testament, not according to the Hebrew, but according to the Septuagints.* First, Master Rainolds, your comparison is not equall. What are ye to Christ, to his Euangelists, and Apostles? will you be bolde to take as much vpon you, as they might? herein doubtles you haue not so wiselie bethought your selfe. Then, shew if you can a place alledged by our sauiour Christ, or anie Euangelist, or Apostle, swaruing in sense from the Hebrew. They cite not alwaies the words, but they keepe most true- lie the sense and meaning euermore. Last- lie it is one thing to translate the scripture, and an other to cite a place of scripture. In citing a place, it is sufficient to obserue the true meaning, in translating it is ne- cessarie to keepe the wordes, as neare as maie be. Our sauiour, his Euangelists and Apostles were no translatours of scripture: but they true lie deliuered the sense of  
such

such places, as they alledged out of scripture.

The Apostle (you say) alledging a place out of the psalme, *Their sound is gone into all the earth*, followed not the Hebrew. First I answer, the sense is all one, whether you translate, *their sound*, or *their line is gone forth*: secondlie *Iohn Isaac* can tell you, that the hebrew word *Kau* must signifie not onelie a line, but also as much as *Kol*, a sound: which if it be so, then hath the Apostle kept the verie word. The place in the Actes which *S. Paul* citeth out of the Prophet *Habacuc*, hath no difference in substance. The Prophet saith, *Behold among the Gentiles, &c.* The Apostle citeth the place thus, *Behold ye scornners*. Howsoever some diuersitie maie appeare in the wordes, the purpose of the Prophet and Apostle is all one: and this was the thing which the Apostles regarded in alledging authorities out of the old Testament.

Your third example in *Saint Iames* sheweth, that the Apostle cited the words of the Greeke, & not of the hebrew: which is graunted, to be oftentimes in the new Testament vsed. But to alledge the sense of a place, & therein to follow some translation

Psa. 19.5.

Rom. 10. 18.

Contra Lindā.  
lib. 3. p. 148.

Act. 13. 41.

Habac. 1. 5.

Iam. 4. 6.

P. 04. 3. 34.

flation, is another thing, then to translate the text it selfe. The Hebrew text is to this sense, *He mocketh the mockers, and giueth grace to the meeke: Saint James* rehearseth the wordes thus, *God resisteth the proud, and giueth grace to the humble.* The sense is not altered, seeing these mockers are the proude men of this world, and God mocketh them, when he resisteth them.

But tell me now, whether you think the Hebrew in these places to be corrupt, or no. I think you dare not so affirme, seeing your latine vulgar, which you account authentically, agreeth with the Hebrew, for the two last places. Then what is your argument out of these examples? gladly would I vnderstand, if you could tell. That Christ and the Apostles cited places out

Haue an eiero  
M.R. conclusi-  
on, and it shal  
appeare he  
speaketh be-  
side the pur-  
pose.

of the olde testament according to the Greeke, was it because the Hebrew was *contaminated*, as you speake? If it were, then must you confesse your latine translation, which you so much esteeme to be full of corruption. Would you translate these places according to the Greeke, because you finde them cited by the Apostles according to the Greeke? Expound your dreame, *Master Rainolds* your, selfe, and tell

tell vs what you saw. *Caluine* you charge for cutting the place of *Iames* cleane awaie. Lay not the Printers fault vppon *Caluine*. If he had meant, as you surmise, he would haue cut the same sentence out in *Saint Peter* also. But there you haue it set downe in the text, and expounded in the commentary.

Your supposes haue small weight to pag. 290.  
ground an argument vpon : you may deuise and imagine any thing what you list. Euery canonicall booke of the olde testament is extant in the same language wherein it was written. As for your bookes of *Tobie*, *Iudith*, *Machabees*, it is no matter in what tongue, or by whome they were set forth. That *S. Mattheue* writ his Gospell in Hebrew, is affirmed, I graunt, by auncient fathers, but affirmed onelie, not prooued: and arguments there be manie to the contrarie. But admit that so it were: the Greeke was set forth in the Apostles daies, as the same authors confesse, and by them commended to the Church, as the true and authenticall history written by *S. Mattheue*, and of vs is so to be accounted. As for the Hebrew of that Gospell now extant, your selfe beleeeue not; I thinke, it is the same,  
that

that, *Saint Matthew* writ, if he writ anie at all in Hebrue. Looke now to the force of this supposition a litle better your selfe, & if you haue grace to consider it aright, which you saie is wanting in me, you will confesse it prooueth nothing.

My words by you translated I acknowledge: out of which three things you note.

I First that I confesse you refuse not the fountaines, but because you thinke them, to be corrupt: which yet is not by me any where confessed. The fountaines indeed you refuse, and of this refusall the reason you pretend to be, that they are corrupt. Yet thinke I not, that so you are in trueth perswaded, it being contrarie to all reason, that the translation generallie should be more pure and incorrupt, then the fountaine it selfe, from whence it is deriued.

2 Secondlie, that I affirme you thus to say because the fountaines be not so commodious for you, as the translation. This to be the true cause in deede any man may soone perceiue, that throughlie & indifferentlie considereth your dealing: & this in some examples I haue alreadie shewed, and can more at large declare, when occasion shall require.

3 Thirdlie that I tell you the fountaines

fountaines are more pure and wholesome, then the latine edition. Verilie this I beleeue, and this can I prooue, and this shall in the discourse following appeare, whatsoever you haue alledged, or can alledge to the contrarie.

In your entrie to the question you thinke pag. 194  
to gaine credit to your vulgare translation by *S. Ieromes* authoritie, who was requested by *Damasus* Bishop of *Rome* to correct the latine translation of the new Testament. *S. Ierome* I reuerence, *Damasus* I commend, the worke I confesse to be godlie & profitable to the Church. But if *Ierome* or *Damasus* maie bring anie waight of commendation to your latine translation, how much more ought we to haue in high and holie reuerence the Hebrew and Greeke text, which was written, not by *Ierome*, or anie such father of meane credite, but by the Prophets, by the Apostles and Euangelists, not at the request of *Damasus*, or other like Bishop, but by commaundement from God, and direction of the holie Ghost? *S. Ierome* tooke paines at *Damasus* request in the foure Euangelists: of his owne accord in manie bookes of the olde Testament: but this maketh nothing for your asserti-

Q

on



In S. Ieromes  
daies the  
'Hebrewe  
and Greeke  
text acknow-  
ledged more  
sincere then  
all translati-  
ons.

Ieromes tran-  
slation not e-  
speciallie v-  
sed in the Ro-  
man Church  
for two hun-  
dred yeares  
after Ierome.  
*Greg. in. epist.  
ad Leand.*

on, but much rather against it. For of this it plainlie appeareth at the first to euerie one, that in *S. Ieromes* daies, the vulgar translations were greatlie corrupted, and that *S. Ierome* reformed the same by the Hebrew and Greeke text, which argueth that the text was in those daies generallie without contradiction acknowledged to be purer then all translations whatsoeuer. Then if such corruption crept into the Hebrewe and Greeke texte, as you affirme, it was after *S. Ieromes* daies: but when & in what manner, you cannot tell. Again that you saie this edition of *S. Ierome* was by *Damasius* supream authoritie commended to the Church, maie easilie be disprooued: or if he laboured to haue it in the Latine Churches receiued, yet could he not bring it to passe. For both other Churches vsed it not, and in the Church of *Rome* it was not in anie singular estimation for the space of two hundred yeares after *S. Ierome*, and *Damasius*, as we may vnderstand by *S. Gregorie*, whoe writeth, that in his daies the *Romane* Church vsed two translations, an old and a new. This newe is the same, which now is called the olde. The name of *High Priest*, if you thinke it maketh anie thing for

for the Popes supream authoritie, you are abused through your owne ignorance. It was a name belonging as well to euerie Bishop, especiallie of the chiefe Churches, as to *Damasus*. But of such speeches you can be content to take aduantage to the abusing of the simple.

Four things doe you propound to your selfe to prooue, concerning your vulgar translation: First, that I haue saide nothing to purpose against it. Second, that it is purer then the fountaines. Third, that although it hath some small faults, yet absolutely it hath no error touching either doctrine or manners. Last, that to refuse it, and appeale to the Greeke and Hebrewes, is the highe waie to deniall of all faith, to Apostasie and Atheisme. These things *Master Rainolds* hath thus deuised not amisse: now let vs examine his proofes of these points for performance of his promise.

First you saie that in commending the fountaines so much, I haue spoken nothing against you, but rather much and all against my selfe. If you can make your saying good herein, we shall haue cause much to commend your witt and learning. The

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reason

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2

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pag. 297.

I.

reason that you haue brought, is by you vttered in these words following. For if the fountaines were so pure in the times of *S. Ierome* and *S. Ambrose*, and the Church then troubled with great diuersitie of their Latine Bibles, reformed one to the puritie of the fountaines and originals, and we now finde those fountaines and originals differing from that reformed bible, whie shall we not conclude, that the fountaines haue in the meane season bene corrupted? And what cause haue you thus to conclude? where haue you learned to make such conclusions? thinke you that this conclusion is ought worth? Let vs waie it a litle together, *Master Rainolds*, and then shall we better esteeme the value of it. First you graunt the fountains were pure in *S. Ierome* and *S. Ambrose* daies: the translations corrupt. Doubtles it greeueth you to confesse thus much, but the necessitie of confessing the same enforced you. Then foure hundred yeares after Christ by *M. Rainolds* confession the fountaines of the Hebrew and Greeke text were pure, and all translations were reformed by them. Now let vs knowe some certentie of the great alteration that followed. What cause was there that the fountaines and originals remained

The fountaines of the Hebrew and Greeke text pure for the space of four hundred yeares after Christ by the aduersaries confession.

mained pure so long, and then after began to be so shamefullie and vniuersallie corrupted? Again, what was the cause that the latine translations were so greatly corrupted for so long a space, and neuer since could be corrupted? Tell vs some truth, shewe some reason, alledge your authorities, speake to purpose, and leaue these vn- toward presumptions. The same meanes that kept the text pure all that while, whie might it not continew in times following? if you laie the fault of corrupting the fountaines vpon the Iewes, as you doe, were there no Iewes in the world, for the space of foure hundred yeares after Christ, or were they either vnwilling or vnable to attempt such a matter? it cannot be denied, but that within the compasse of those yeares the Iewes had as great opportunities and greater, to haue performed so wicked an enterprise, then since that time can be deuised. Their malice against Christian religion was no lesse then, the number of their learned *Rabbines* was as great then, the troubles of the Church of Christ by reason of the great and general persecutions, gaue better occasion to them then: therefore if this corruption hath thus mightilie pre-

uailed in the text, may it please you to en-  
forme vs how and when it began: which  
request ought not in anie wise seeme vn-  
reasonable vnto you. For if you maie de-  
maund of vs the time wherein corruption  
beganne to enter into the Church, and o-  
therwise wil not belecue vs that there is a-  
nie in the Church, may not we likewise re-  
quire of you by as good reason, what time  
this foule corruption, wherof you speake,  
first began to seale vpon the texte of scri-  
pture? and if you cannot tell, how may  
you looke to be herein beleueed? The  
Iewes must be charged for all, and the ha-  
tred which the Iewes beate to our religi-  
on, must be an argument that now all is  
corrupted in the Hebrew.

*Hieron. in. 2. 17.  
Ierem.*

*Saint Ierome* saide he was ashamed to  
see the Christians thus vnworthily and vn-  
trulie charge the Hebrew veritie with cor-  
ruption: And so may we also trulie saie,  
that it is a shame for these men to slaunder  
the Hebrew texte, and to accuse the Iewes  
of that fault, whereof they are not guiltie,  
for ought that can be prooued in this be-  
halfe against them. And *S. Augustine* en-  
treating at large of a place, read other-  
wise in the Greeke and Latine translati-  
ons,

*August. de ci-  
uit. Dei. lib. 15.  
cap. 13.*

ons, then in the Hebrew text, not onefie  
 dischargeth the Iewes from all suspition  
 of corrupting their bookes, but giueth this  
 rule, that whensoever there is found any  
 variety or difference in the texts, we should  
 gette greatest credit to that tongue, out of  
 which the interpreters haue made their  
 translation. Vpon which place Lewes Vi-  
 ues writeth thus, *This same doth Ierome a-*  
*nounce, and this reason it selfe teacheth: there is*  
*none of sound iudgement that thinketh other-*  
*wise. But in vaine doth the consent of good witts*  
*thus thinke. For stout senslesnes, as it were an*  
*hil, is opposed against it: not because these men*  
*are ignorant of those tongues, (for Augustine*  
*knew not the Hebrew & the Greeke, but mean-*  
*lie) but there is not in these men that mode-*  
*stie of minde, that was in Augustine. He was*  
*readie to be taught of all: they will neuer learne*  
*but alwaies teach that they know not. Thus*  
*hath Vues written of you Master R. and*  
*such absurd and sensles fellowes as you,*  
*that against reason and truth will defend*  
*your translations, although differing ne-*  
*uer so much from the originall tongues,*  
*because you are too stout, and want mo-*  
*destie.*

Ludou. Vues  
 ibid.

And for the Iewes thus much may be

Q. iij

answe-

answered, that howsoever they mislike and hate our religion, yet the text of holy scripture they haue euermore, and yet still doe keepe most religiouslie and carefullie. Which may appeare, for that there be, as *Ioannes Isaac*, a learned Iewe, writeth, aboue twp hundred arguments against the Iewish opinions more euident and expresse in the Hebrew text of the old testament, then they be in the latine translation. And so likewise saith *Andradius*, that *they, which holylie and religiouslie handle the Hebrew text, finde therein farre more notable testimonies of Christ, then in the Latine and Greeke copies.* which also *Saint Jerome* long since hath witnessed, saying, that when he of purpose compared the Hebrew text with a Greeke translation, to see whether the Iewes had not chaunged some thing in the Hebrew bookes through enuie that they bare to Christ, he found therein much more for confirmation of Christian faith: which could not haue beene so, if the Iewes had of malice to Christ corrupted their Bibles, as now is by our aduersaries vnruly surmised.

What madnes then should driue them to corrupt the text, to no hindrance of our reli-

*Ioan. Isaac.*  
*Contra Lin-*  
*dan. lib. 2. pa.*  
*77.*

*Andrad. lib. 4.*  
*Defens. Tri-*  
*dent.*

*Hier. epist. 74.*  
*ad Marcell.*



religion, to no furtherance of theirs? who doubteth, but if they had meant such a thing, they would haue practised their skill in those places especiallie, that doe moste directlie concerne the Gospell of Chirst, which being otherwise, your conjecture of the Iewes dealing about the Hebrew text is foolish, and false.

You declame against the ignorance and reprobate minde of the Iewes: you set forth the promises made to the Church, of hauing alwaies the truth. And thinke you that this maketh anie thing for you? Do these promises of gods spirit and truth made to the Church belong onely to the latine Church? are they included onelie in the latine translation? What shall become then in your iudgement of so manie Churches in *Greece*, in *Armenie*, in *Arabie*, in all places of the world, that haue no skill of your latine Bibles? Haue they no spirit, no scripture, no truth? doth your *Tridentine* decree appertaine vnto them also of vsing onelie the latine text in sermons, in lectures, in expositions, in disputations? what meane you to talke in this manner?

You say, God hath promised the Church,  
that

M.R. dreams  
hang not  
handsomely  
together.

Aug. 1st. epist.  
32. ad quæst. 2.

that she shall be a faithfull and perpetuall obser-  
uer of his word and testament; that is, accor-  
ding to your new commentarie, that the  
Church shall lose the pure fountains of the  
Hebrew text, but shall keepe a pure transla-  
tion for euer. And see you not the vanity of  
this deuise? Confessed you not euen now,  
that in *Damasus* daies all the latine trans-  
lations were corrupt, wherupon *S. Ierome*  
was intreated to take vpon him a labour  
of correcting them all? Was not the pro-  
mise, whereof you speake, made to the  
Church, before *S. Hierome* set forth his  
correction? and yet the Churches latine  
translations were, as your selfe confesse, in  
his time full of diuersities and corruptions.  
Then if the Bibles in latine were so much  
corrupted, before *S. Hierome*, by your own  
confession, notwithstanding the promise  
that God made the Church of keeping his  
word and testament, can you by this ar-  
gument prooue, that by force of this pro-  
mise the latine Bibles haue not bene cor-  
rupted since *Saint Ieromes* time, and the  
Hebrew haue? *S. Augustine* saith it came to  
passe by Gods speciall providence that the  
Iewes being so continuallie tossed to and  
fro, and still continuing their hatred a-  
gainst

gainst our sauiour Christ, yet kept the holy scriptures, that the truth of Christs Gospel might so much the more be approoued amongst all men, because it receiued so sure & weightie testimonies of the most malicious enemies. And to this purpose he applieth the verse of the Psalme, *Lord kil them not, lest they forget thy lawe, but scatter them.*

Furthermore, al that you can say against the malice, falshoode, and ignorance of the Iewes, nothing toucheth the new testament: for corruption whereof in the originall Greeke, I maruaile what you can deuise, seeing it was kept not in the custody of Iewes, or paganes, but of moste Godly and learned Christians. Yet doe you re-prooue it also, as well as the Hebrew, of the olde testament. what reason haue you *M. Rainolds* so to doe? was it also corrupted since *S. Ieromes* time, as you said of the other? The commentaries and writings of the Greeke fathers wil easily conuince you if so you say. For the text that we haue, is the same which they followed, expounded, and set downe in their writings, except there be in some fewe places some small difference of reading. If the latine Church had any promise to keepe Gods truth and  
testa-

testament in a latine translation, will you denie that the Greeke Church had not the same promis to keepe it in the originall text? while you seeme to auouch the truth of gods promis toward the latine Church, as though you cared nothing how the Lord dealt with others, so he kept touch and couenant with yourselues, you make him by your argument to be vnfaithful toward the Church of Greece, and all other Churches els in the world. Thus are you driuen into absurdities and contradictions, as needes you must, when you maine-  
taine willfullie such false assertions, as these.

Pag. 300.

That *Caluine* affirmeth the Romane Church to haue bene more constant, and lesse giuen to nouelties then the East Churches, whereby she obtained greater fame and credit, then the rest, nothing concerneth this matter. For though it be graunted the Grecians were more factious for the most part and wauering, then the Romanes, yet might they retaine the original text of scripture, as faithfullie as they. No people so froward, so malicious, so presumptuous, so contentious, so hard to be brought vnder the obedience of gods  
lawes

lawes, as the Iewes, and yet for all this peruerse disposition in them, it is mosse certaine, that they had euermore, and haue still the bookes of scripture in highest reuerence, and keepe them with greatest diligence, so as they would not alter one letter in them for all the world. And notwithstanding the Romanes greater constancie and staiednes then the Grecians, yet were the latine Bibles in *S. Hieromes* time, more corrupt for the new testament, then the Greeke fountaines were. Which maie be vnderstood vndoubtedlie thereof, for that in anie controuersie about the latine translation, they alwaies had recourse to the Greeke copies, and haue prescribed the same rule to be followed continuallie: and *Saint Hierome* himselfe reformed the latin translations according to the Greeke then extant, & read in the Greeke Churches. Thus then you maie perceaue, that to be constant in the profession of Gods truth, and to be carefull to keepe the text of scripture from corruption, are two diuerse things: which you might haue soone considered, if you had but looked backe to that your selfe haue written before. For these are euen the same Grecians, whose  
exem-

The Iewes  
alwaies most  
diligent in  
keeping their  
Bibles from  
corruption.

exemplars *Saint Ierome* followed in correcting the *Euangelists*, and which he calleth *waters of the moste pure fountaine*, and sundrie wise commendeth.

*Hieron. Mar-  
celle.*

pag. 303. &c.

2.

M.R. in this  
controuersie  
hath his ma-  
ster papists  
aduersaries  
to him, name-  
lie, *Isaac, Cla-  
rius, Valla,  
Andradius,  
Montanus,  
Lucas, Bel-  
larmino, and  
manic moe.*

For pröofe that the Hebrew fountaines are by the Iewes corrupted, you bring vs forth a place out of the prophet *Esaie*, Chap. 9. First in that I say the Iewes haue not corrupted the hebrew text, I say no other thing, then that which the moste learned Papists of all times haue affirmed: and that by the same argument, which my selfe vsed, that then this corruption moste certainelie would haue appeared in those places that directlie concerne our Sauour Christ: amongst the which this that you mention here is notable: And although I wil not deny but that the Iewes might haue some purpose to wrest it from the sense, that it might be applied to any rather, then to Christ, yet the corruption is not so greate as you would haue it seeme, consisting not in change of any letter, but only of the pointes. The letters remaining without alteration, whatsoever is amisse in the pointes, may easilie be corrected. Furthermore if we reade the word with the same pointes, which now it

com-

commonly hath in the Hebrew Bibles, whereby the *verbe passive* is turned into an *active*, yet the place notwithstanding prooueth inuincible the Diuinitie of our Sauour Christ. For as well doth it confirme this doctrine, if we read, *Q' voca- Vajikra* *bit*, that is, God the father *shall call his name wonderfull*, &c, as if we read, *vocabitur, his name shall be called wonderfull*. Although, you that take vpon you such profound knowledge and cunning in the Hebrew language, should not haue beene ignorant that this is the phrase of that tongue. That the Iewes refer the last name onely, which is *the Prince of peace*, to the Childe borne, all the rest going before to God him selfe, this I graunt to be a malicious construction of the wordes, but no corruption of the text. One thing is it to expound the wordes in a wronge sense, an other to falsifie the wordes. You hoped no doubt to haue gained much more by this place, then will any waies be yelded vnto you: for that you adde of the Churches authoritie, which you call *the supreme ground and stay*, is nothing worth, being an olde worne and wasted sentence, brought in rashelie without credite or coun-



countenaunce. The wordes are plaine of them-selues and haue in them authoritie and stay sufficient to prooue the truth of Christs diuinitie, and to confute the enemies thereof.

pag. 306.

ycro.

In comment.  
ad Hier. ca. 23.

An other such place you obiecte out of the Prophet *Jeremie*, Chap. 23. v. 6. wherein that some corruption hath bene committed either in letter or poynt, may be imagined, but cannot by euident demonstration be prooued. What moued *S. Jerome* to translate thus, *vocabunt eum*, *They shall call him*, I will not dispute. The reason might be in the variety, and incertentie of poynts, or in the ambiguous accepti-  
on of the word. But because *M. Rainolds* chargeth the *Jewes* with so foule a corruption of this place, only to discredite the diuinitie of our Sauour Christ, he must remember, that the *Seuentie interpreters* translated it in the singular number, according to the *Hebrew* now extant, as *S. Ierom* also maketh mention, yet were they neuer chalenged for partial interpretation of the scriptures, being (as many write) wonderfullie assisted & gouerned in that work, and not smallie had of auncient time in regard. And this was long before our saui-

our

our Christ was come in the flesh, and therefore vndoubtedlie the place was not corrupted by the Iewes for such a cause as you imagine, vnlesse you will saie the Iewes in hatred of Christ corrupted the Bible diuerse hundred yeares before Christ was borne, and before they had cause to conceiue any malice or displeasure against our sauiour Christ. And so your Lyranes surmise is plainelie disprooued, in which you rest your selfe, as in a certaine veritie, and vpon his worde are bould to pronounce sentence against the poore Iewes for committing a crime, which by cleare euidence of greater authoritie they are not guilty of. Neither maketh it lesse for Christs diuinitie, to read it, *vocabit, He shall cal him*, that is, God the father, or, euerie faithfull man shal call him, *The Lord our righteousness*: then if we reade, *vocabunt, They shall call him the Lord our righteousness*. And Saint Hierome (as you might haue scene, had you looked on the place your selfe) translateth the text after this manner, *Et hoc est nomen, quo vocabunt eum (sive vocabit eum) Dominus iustus noster*, wherein he sheweth plainelie there is no substance of matter more in the one, then the other. If this be so shameful

R

and

& so notable a corruption, as you in countenance and shew pretende, *S. Hierome* was greatly ouerseene, that not onelie gaue no warning thereof in his Commentarie, but vsed the same also in the text it selfe. But what wil you say to those learned men, whoe hauing more skill in the Hebrew tongue then you, *Master Rainolds*, or els your *Lyra*, though a Iewe borne, haue translated the word as it is now read in the hebrew Bibles, no otherwise then your selues would haue it to be translated. I meane *Arias Montanus* and *Vatablus*, as in their translations you may finde: whoe if they haue rightelie and well translated the worde, then may you see, that no such wickednesse hath bene practized in this place, as you haue fathered vpon the Iewes. And furthermore compare an other like place in the same Prophet, Chap. 33. v. 15. Where this worde is vsed in the singular number without controuersie, the Prophet speaking againe of the same matter, and almoste whollie in the same wordes. Thus you may vnderstand that the integritie of this place may be auouched, and the Iewes deliuered from your vniust accusation many waies.

One

One example more you giue me in an other kinde, wherein no kinde of corruption appeereth at all. In the Prophet Esay chap. 53. vers. 8. the old latine translation standeth thus, *propter scelus populi mei percussi eum*, For the sinne of my people have I smitten him. The Hebrew text is something otherwise, *propter defectionem populi mei plaga ipsi*, that is, For the transgression of my people was he plagued. Your selfe confesse there is agreement in the sense, as indeed euerie one maie see: yet by and by, as a man without memorie or reason, you saie the sense is inuerted, & greatlie altered. Something would you gladlie saie, but nothing to purpose can you saie. The sense in the Hebrew now extant, agreeing so fullie with the translation of S. Ierome, which you hold as authentically, and consonant to the veritie of the auncient Hebrew Bibles, how can you probablie charge the Iewes with corruption of this place, there being no difference, and therefore no corruption in the sense, by your owne confession? If they corrupted the text, it was because they would corrupt the sense: but here the sense runneth as pure and clear in the Hebrew, as in the Latine: therefore this text is not corrupted.

Miphshabib  
ha'ama negabb  
lamo.

by the Iewes.

What *Luther* hath written of the Iewes and Rabbines endeauour in this behalfe, maketh nothing for your aduantage. Yet as though it had bene by plaine demonstration declared, that the bibles are corrupted by them, *M.R.* taketh vpon him now to shew the sorts and manners of their corruption.

Pag. 314.

1.  
2.

And two he noteth: the first is, *by plaine alteration of points, letters, and syllables*: the second, *by deuiding words, which by the Prophets were ioyned together*. And that you maie knowe he hath plentiful store and varietie of examples, *Seruetus* is alledged, neither Iewe nor Rabbine, whoe by diuiding a texte of the Apostle in the Greeke, corrupted the sense. Thus trimlie can *M.R.* prooue the matter he goeth about, although he speake neuer a word to the question. The controuersie is whether the Iewes haue thus corrupted the Hebrew Bibles: *M.R.* alledgeth an example, wherein *Seruetus* of late thus corrupteth the Greek Testament. No man now can saie, but he hath wel performed his parte, & prooued intiuincibly both manifest corruption in the Bibles, and shewed also the manners thereof. More perhaps anon will come to his hands:

hands: for as yet nothing hath he found.

*M.R. saith he could note sundrie other particular errors in the Hebrew, but that he wanteth a peece of that insolent vaine, which manie of his aduersaries haue. If he wanted nothing els, he need not greatlie to complaine: but doubtles much greater want hath he of truth and learning, then insolencie. One thing here he confesseth which the Reader maie remember, that howsoever some grosse errors haue crept into the fountaines and originals, yet commonlie, and for the most parte the text is true and sincere. Thus M.R. hath voluntarilie protested for the Hebrew and Greeke text. And are there no grosse errors in your latine translation, or not so manie as in the fountaines? it shall be prooued there are not onelie grosser faults in your translation, but also moe manifest corruptions, then you can imagine in the text.*

M. Rain. hath made a notable confession against himselfe.

In that you demaund, *what reason I haue to thinke the Hebrew text so pure*, I answered, the care which God hath for the truth of his worde, and the diligence of them, to whose custodie the same was committed. Against this reason you argue, but without a good argument. That diuerse bookes of scripture haue perished, is not denied. But

Pag 317.

the Canon of scripture being after the captiuitie gathered by *Ezra*, and other Prophets, and deliuered to the Church, that since that time anie parcell hath bene lost, you cannot prooue. And those that are lost of which you reckon some, in some you are deceiued, they are wanting without anie losse or decaie of necessarie doctrine for the Church in those times, wherein they were not extant. And that the Iewes haue bene more diligent to keepe their Bibles from corruption, then Christians haue bene to keepe their translations sincere, who can doubt, considering that in *S. Ieromes* daies the common translations were moste faultie, as himselfe is a witnesse, but the Hebrew text remained true, sincere, incorrupt, and was a rule to follow in reforming the translations vsed in the Church? And your selfe euen now confessed of your owne good accord, that the *Hebrew text was for the moste parte and commonlie void of all corruption*: which being true, sheweth a wonderfull prouidence of the Lord watching ouer the bookes of his heauenlie word, to defend them from such infections, as otherwise through negligence and malice of men they were subiect vnto.

Now



Now if the Iewes were either so negligent, or so malicious, as you imagine, and the Christians so carefull for preservation of the Bible, how then came it to passe, that in the Hebrew copies was found so great truth & sinceritie, in the common translations such notorious errors & corruptions, and that for so many hundred yeares after Christ? And radius a doctor of your owne schools, & a great master in your Romane synagogue, hath tolde you already, that you haue herein vnaduisedlie & foolishlie deemed, that therfore more credit is to be giuen to the latin edition, then to the Hebrew books, for that these were corrupted through the treacherie of the Iewes: & saith, you cannot either note the time, or describe the authors of that hainous fact, or assigne the place, or shew such other circumstances, which might conuict the Iewes of this sacrilege, & that therfore the whol matter hangeth vpon bare suspicio, for which we ought not to charge in this manner the holie bookes of the hebrewes, so auncient, so commended by our elders, so renoumed by testimonies of al ages.

The likenes of some Hebrew letters p<sup>2</sup>g. 320.  
betweene themselues hath beene a cause, 2.

R iij

I graunt

I graunt, of some corruption in the Bible, but that not greate, and such as hath happened of negligence, rather then purpose, and may easilie both be espied, and amended, and nothing so grosse or common, as in your latine Bibles may be seen. Is it reason, thinke you, that for as much as some letters haue bene mistaken in the Hebrew, therefore the wholl text should be condemned? Is there not such mistaking of letter for letter, & word for word in the latine vulgare translation? who knoweth not there is? shall we then vse your argument against the translation, which you haue deuised against the fountaine? There is no reason to the contrarie. For if diligence hath bene bestowed in purging and reforming such errors of the translation, why may not the same be done in restoring the originall text to the naturall truth and sinceritie? The errors rising vpon the similitude of letters and words, may in the Hebrew, as wel as any other language be corrected. That in these examples by you alledged out of the Psalmes. 100. v. 3. & 59. v. 10. any such error of mistaking hath bene committed in the text, would haue bene by you more substantially prooued.

More reason  
had it bene  
for the Coun-  
cel of Trent  
to haue ta-  
ken order  
that the foun-  
taines might  
be clenfed, if  
there be in  
them anie  
fault, then  
the latine  
translation.

ued. For my part I thinke not, and so do the best Hebricians that I haue read both protestants & papists. The text in the hebrew is easie enough, and yealdeth a true and godlie sense. Your last example Gen. 3. v. 15. prooueth no error in the Hebrew, but onelie in your latine translation. The Hebrew in all the copies olde and new (vnles one wilfullie corrupted by *Guido Fabricius*) hath one reading, whereby a comfortable promise is set forth, that the womans seed shal bruse the serpents head: your translation containeth grosse impiety & blasphemie, referring that moste excellent worke to the woman, which onelie appertaineth to the seed of the woman. About this, you saie, *the Protestants keepe a sturre.*

And cause, I thinke, wherefore some sturre should be kepte: vnles it be no matter, if whatsoeuer belongeth vnto our sauiour Christ, were applied to the blessed virgine his mother, as in this place moste horrible, and in the Psalmes alreadie hath bene notoriousslie performed by you, in token of your great loue to our Ladie, but small regarde of our Lorde.

M.R. is angry with vs for making sturre about the chiefe promises of our redemption: Such regarde haue the papists either of their owne, or of our saluation.

That *we haue charged the Apostle with a-  
nie error*, is a bolde & manifest vntruth. Be-

pag. 324

3

tweene

tweene the Apostles citation. 1. Cor. 2. v. 9. & the Prophet Esayes authoritie Chap. 64. v. 4. there is some diuersity in one word. The Prophet hath, *expectanti ipsum, to him that waiteth for him*; the Apostle, *diligentib. ipsum, to them that loue him*. Which diuersitie came not through ouersight or error in the Apostle, but either that the Apostle, followed the common reading of the Greeke, or, as his manner for the moste part is, did take the sense, not tying himself to the words. For they that loue God, are such & only such as waite for him: and this waiting for god ariseth of the loue of God. You think the Apostle & Prophet in these words declared the vnspeakeable ioyes of heauen, which are prepared for the children of God, and therefore you frame an argumente against iustification by faith, which you in your accustomed spirit of blasphemie call our *mathematicall solisidian fanse*, because the Apostle writeth, that God hath prepared so great things for those that loue him. By the things which the eie hath not seene, the eare not heard, the heart not conceiued, is meant the doctrine and mysteries of the gospel, which the Lord hath reueiled to  
such

ἡ ἐκείνου  
ἀγάπη.

Proude blasphemies vttered by M.R. against Gods word.

such as waite for him, or loue him. And to let you expound the wordes according to your owne senſe, doth this make any thing, againſt the doctrine of iuſtification by faith onelie, that God prepareth euerlaſting & inexplicable ioies for thoſe that loue him? For whome ſhould they be prepared, but for ſuch as indeed loue him? But is our loue worthie that rewarde? Is it giuen to ſuch as loue him, in reſpect, and for the merit of their loue? This muſt you prooue, if you will reſell our doctrine in this behalfe. But this was no matter to be handled in this place. It was a poore glance, and did no harme.

Here *M. R.* bringeth in a troupe of authorities together, to prooue that falſe which I haue ſaid, and all true that he ſaith; long ſentences are tranſlated out of *Caſtalion, D. Humfraie, Pelicane, and Munſter*, wherby howſoeuer it fareth with his cauſe, the volume of his booke is well increaſed. For whereto ſerue theſe teſtimonies alledged? That through negligence or ignorance of the writers & printers, ſome faultes may be found in the Hebrew Bibles, I thinke there be none that wil denie: but what makeh al this to purpoſe, ſeeing there be a thouſand times

pag. 326. &amp;c.

4.

times moe such faults in your translations then can be found in the fountaines? your long speeches and discourses either in other mens words, or in your owne, when they come to scanning, are short enough, and therefore may in a short answer be discharged. Your comparison of Iewes and Protestants in rayling at the Pope and Romane Church, I passe ouer.

pag. 332.

5

Lib. 2 pag. 69.

Two examples *Master Rainolds* willeth me to consider: One, *the greate diuersitie of reading*. That in the text is such diuersity, I deny. The Iewes may perhaps in their Commentaries be of diuerse opinions, touching the reading, but in the text litle or no diuersitie shall you finde: in so much that *Ioannes Isaac* affirmeth, there is soe great consent and agreement in the Bibles, that no booke of the bible can be shewed written with the hand of a Iewe, which either hath any thing that others want, or wanteth any thing that others haue. This may plainelie argue an exceeding care to keepe their Bibles from all manner of corruption: althoughe this that he writeth may almoste seeme incredible.

An other experiment is, *that the Hebrewes printes want something now, which certaine*  
tainelie

*tainelie was in the first originals.* Example hereof you bring the psalme. 144. Which being made according to the Hebrew Alphabete, as diuerse other are, one verse is wanting wholly therein, the 14. in number, which should beginne with *Nun*. What cause there was of omitting this *Acrostiche* I will not take vpon me to vnderstand. It is not of later times corrupted, seeing the Chaldee hath not that verse. And as it is now in the Hebrew, so was it in *Saint Ieromes* time, and before, when the Hebrew Bibles were accounted most pure: and yet then in the Latine psalter a verse was supplied. So that howsoeuer the matter stande, this prooueth not the translation to be of greater puritie and credit, then the fountaine. Cause there was doubtles, why the Prophet left out the order of the letter, but whether such as the *Rabbines* and *Talmudists* haue deuised, I cannot affirme. The like example haue you in the . 36. Psalme of your edition, which being made after the same manner of the Hebrew Alphabet, you haue not in it the letter *Am*. Reasons thereof are alledged both by Iewes, and learned Papists; but the place for all that they thinke  
not



Naomah.

not to be corrupted, as you peradventure will rashlie pronounce. As for that in the Greeke and Latine of this Psalm there is a verse answerable, the first word whereof in Hebrew beginneth with *Nun*, *Fidelis*, *Dominus*, &c. this prooueth not the fountaine to be corrupte or vnperfecte: but the *Septuagintes* finding no verse for the letter *Nun*, and thinking perhaps there was some want, repeated the. 17. verse following, the first onely being changed. For this verse supplied by them, and the other following, is al one, excepting onely the first worde. It seemeth not that the Prophet was altogeather so curious to keepe the order of letters, that if any be wanting in a Psalm of that kinde, we ought therefore to suspect corruption in the Hebrew. In the Psalmc. 25. no verse beginneth with *Vau*: and two beginne with *Resh*: and two with *Pe*. Wherefore you see how litle prooffe of corruption this reason maketh, whatsoeuer you in your ignorance esteeme of it.

Pag. 333.

That which *Master Rainolds* hetherto hath saide, as though it were greatly to purpose, and worthie to be remembred, he gathereth now into certaine conclusions

ons, and as the smith, he beateth stil vpon the same anuill. I haue alreadie answered enoughe to the wholl: If any thing further be offered in this repetition, it shal be handled. First it is neither Iudaical, nor iniurious to the Church, to thinke more reuerentlie of the Hebrew fountaines, then the latine translation, as hath beene shewed. Yea abiurde and vnlearned is it to preferre the translation before the text, vpon certaine ( I know not what ) blinde surmises. Secondlie, if the heresie of the *Arrians* corrupted the Latine Bibles, as you imagine, whereupon they needed such correction and reformation by *Saint Ierome*, how came it to passe, that the Greeke translation of the seuentie, and the Greeke of the new testamēt, was not by that meanes much more corrupted, for somuch as that heresie preuailed much more in the Greeke, then in the latine Churches? why notwithstanding this heresie, doe the fathers appeale to the Greeke fountaines of the new testamēt, & by them amend their translations? The *Arrians* would haue corrupted the spring rather, then a streame: and *Saint Ierome* had more cause in respect of them to suspecte the Greeke, then the latine

latine . Whereby it is plaine that your geasse of the latine translations, being troubled and corrupted by the *Arrians*, is vaine, and nothing but a geasse at all aduenture. That you say the Canon of the scripture in those daies, was not by generall authoritie confirmed and receiued, though it be greate vntrueth, yet for as much as it pertaineth not directly to the matter, I will not stand vpon it.

Two authorities *M. R.* alleadgeth out of the commentaries of *S. Hierome* vpon the epistle to the *Galathians*. The Apostle in the 3. Chap. citeth two testimonies out of *Deuteronomie*, not altogether according to euerie word in the Hebrew text. *Saint Ierome* among other reasons hereof vseth that for one, that the Iewes perhaps haue changed something in their originals. If the Apostle had alwaies bound him-selfe to the wordes, in rehearsing authorities out of the olde testament, this reason had beene of waight : but seeing the Apostle *Saint Paul* and other Apostles vse not preciselie to recite the words of the text, but the sence, *Saint Ierome* had no cause to suspecte such a matter in these places. For compare the  
Chap.

Prophets and Apostles wordes together, and no difference in sense shall ye finde.

*Deuteronomie Chap. 27. v. 26.* the words stand thus in the Hebrew; *Accursed is whoſoeuer performeth not the wordes of this lawe to doe them.* The Apostle to the Galat. chap. 3. v. 10. alledgeth them thus, *Accursed is euerie one that abideth not in all things that are written in the booke of the lawe to doe them.* Here you haue moe words, I graunt, but what diuerſitie is there in the sense? againe *Deuter. Chap. 21. v. 23.* the wordes are these, *Accursed of God is he that is hanged.* Saint Paul Galat. Chap. 3. v. 13. alledgeth the words thus, *Accursed is euery one that is hanged on a tree:* in wordes a litle alteration, in matter & meaning none at all.

That the Hebrew was corrupted either before *S. Ierome*, or since, in such manner as you pretend, when wil you prooue vnto vs *M. R?* hetherto nothing haue you done, as plainlie appeareth, & now are you spent almoste, so that litle more maie be looked for at your hands. Concerning points, prickes, distinctions, resemblance of letters, malice of the Rabbines, and such like coniectures, I haue before answered. And lastlie touching the confession of some

S

Prote-

Pag. 336.

3.

Protestants, hath bene declared it maketh litle to your purpose.

Page 339.

Here *M.R.* answereth a question, which reasonable is demaunded, namelie, when these corruptions came into the Hebrew Bible? that is, whether before Christs time, or betweene that and *S. Ieromes* time, or since? He answereth as one nothing affraid, that the Hebrew was corrupted before

1.

Christ, more after Christ vntill *S. Ieromes*

2.

age, and moſte from *S. Ierome* ſince. Theſe parts are handled by *Maſter R.* ſeuerallic.

3.

1.

First that the Bible was corrupted before the time of our ſauour Chriſt, what cauſe haue we to thinke, eſpeciallic ſeeing our ſauour Chriſt neuer once chargeth the Iewes with any ſuch corruption? *M. Rainolds* ſaith, it might be that Chriſt objected the ſame vnto them, although not recorded in the Teſtament. Remember then that this be put amonge the traditions vnwritten of your Church: and ſo you neede not to ſeek for other anſwere, as you doe. Yet our ſauour Chriſt when he ſaith, *ye haue heard it ſaide, thou ſhalt loue thy neighbour, and hate thine enemy*, accuſeth not the Scribes and Pharifſies, for corrupting the letter of the text, by adding there-

Mat. 5. 43.

therunto the second member, but for gathering out of the text wicked doctrine, that for so much as we are commaunded to loue our neighbour, (that is, as they expounded it, our friende ) therefore we are licensed to hate our enemy. This false exposition of the scripture, not corruption of the text, doth Christ correct. For that in wicked *Manasses* daies diuerse books were loste, I haue before answered: If Christ reprove not the Iewes therefore, no maruell, seeing that losse was not through their negligence, but many hundred yeares before: yet maintenance of open corruption in the text had deserued in them sharpe reproofe, although them selues had not bene the first authores of that corruption.

*S. Augustine* in manie places by occasion, speaketh of difference betweene the Hebrew text, and the translation of the 70. interpreters, which he much esteemed, euen as you do now your latine translation. Yet in this diuersity doth he not at anytime accuse the Hebrew of corruption, but rather imagineth some mysterie in the *Septuagints* translation. Which plainlie prooueth, that the Church beleued not the Hebrew to be corrupted then. Yea, *S. Augustine*

August. de Ci-  
uit. lib. 15. c. 13.

stine maketh it a matter, not onelie of great absurditie, but also notable impietie to say, that the Iewes could conspire together in such sorte, as that they might, though neuer so peeuishlie and malitiouslie bent, corrupt the bookes of Scripture, being so manie, and so generallie spread abroad.

Pag. 340.

2.

A place of Iu-  
stinus Martyr  
answered,

That more corruption crept into the Bibles after Christ, you prooue by testimonie of *Iustinus Martyr*, in his disputation with *Tryphon*, wherein he alledgeth three examples of notable corruption committed by the Iewes. A short answer may serue. *Iustinus* spake of suspicion, more then knowledge, as being not verie skilful in the Hebrew tongue: & if we diligentlie examine the places, it wil sone appeere, that no such matter can be proued. The first is out of *Esdra* Ch. 6: The words are these: *Esdra* spake vnto the people, this pascha is our sauiour and refuge, &c. Now in the hebrew no such wordes are found: no truelie, nor neuer were, which I proue, because they are not in your latine translation. And this against you is an argument strong enough, that maintaine your latine text to be the authenticall word of God. If anie thing want, it wanteth as much in your latine Bibles,

as



as in the Hebrew: and so no more corruption herein the Hebrew text, then in the latine. Againe, the Greeke now extant hath them not: & whatsoeuer can be said, no more shalbe proued aginst the veritie, and synceritie of the hebrew fountaines, then of the latine translation in this behalfe, & so no aduantage shal redownde to your opinion and defense.

The second place out of *Ieremie* the 11. Chap. v. 19. is by your owne confession void of corruption in the hebrew bibles now extant. Your argument for reall presence out of this place is singular. The Prophet you saie calleth *Christs naturall bodie vppon the Crosse by the name of bread*. That is vntrue: he speaketh not of Christs bodie, nor of the Crosse, nor of reall presence in the sacrament. And was Christs naturall bodie hanging on the Crosse nothing but bread? was bread crucified for you? Els how maketh this for your reall presence? A straunge presence, a goodlie religion, a wonderfull argument.

The last place in the 95. psalme. v. 10. is no otherwise in the hebrew now, then not onelie in the Greeke, but in the vulgar latine, and *Saint Ieromes* translation also.

The wordes *aligro*, *From the woode*, your owne fellowes haue confessed not to be of the hebrew veritie, but of Christian deuotion. Then is it plaine enough, that whatsoeuer *Iustinus* supposed, the hebrew text was not corrupted: And so your argument from *Iustinus* authoritie is sufficientlie cleared; and it is shewed that these three examples proue nothing against the Hebrew originall text now extant.

Pag. 345.

3

That from *S. Ieromes* age errors & corruptions haue stil encreased & multiplied, you affirme to be *very probable*. This was something faintlie and doubtfullie spoken. That it maie seeme vnto you *probable*, is not sufficient to cause you cast awaie the Hebrew texte, and take in stead thereof a latine translation, which to be since *S. Ieromes* time shamefullie corrupted, is not onelie *probable*, but verie certaine and euident, as shal appeere. So although it could be prooued not onelie by probable coniectures, but by cleare and substantiall demonstrations, that the Hebrew Bibles were somewhere corrupted; yet for al that, no reason haue our aduersaries to make greater account of their latine translation, then of the Hebrew fountaine, seeing it may and shall

shall effectually be declared, that the same  
vulgar latine translation, which by them  
is preferred to the rone of the authentical  
written word of God, before the He-  
brew and Greeke originals, is full of grosse  
faults, errours, & corruptions. Where I de-  
maund how the Church can saie she hath  
kept faithfullie the word of god, if she haue  
lost the originall text thereof, *Master Rai-  
nolds* answereth she hath conserued the  
scriptures faithfullie, although not in this,  
or that language. But why in the Latine  
language more, then in the Hebrew, or  
Greeke, or anie other, hath she conserued  
the scriptures? what thinke you of the  
Greeke Church? Did shee lose the worde  
of God in her owne tongue, and kept it in  
the latine? And must she nowe, & al other  
Churches in the world, fetch their text of  
scripture out of the latine translation?  
must onelie latine among them be vsed in  
sermons, lectures, disputations, and all o-  
ther such exercises, as your fathers of *Trent*  
in their late meeting haue appointed? Or  
graunt you them rather no vse of the scrip-  
tures at all, nor iudge them Christians, be-  
cause they will not be obedient to your  
Pope? whatsoeuer you saie, no reason can

you shewe, whie the Church should keepe the word of God and Testament of Christ her spouse in an other tongue rather, then that wherein it was written and deliuered vnto her: whie in the latine more, then in some other language, and speciallic the Greeke, seing that Church euer was larger in number and circuite then the latine, and now not anie latine Church at all in the world remaining? That which followeth in certaine pages, is nothing els but ro- uing talke, not worthy the reading: where no argument is framed, nor reason vsed, no aunswere can be required.

pag. 355.

*Gregorie Martin* hath his answer long agoe: his *Disconerie* is disprooued, and his obiections refelled thoroughly, orderly, and learnedly. It wil be too greate and troublesome a worke for you to maintaine that quarel: better it is to leaue it to some other, that can doe more therein then your selfe, if anie such be amongst you. As for that *notable corruption of great moment and importance* by him objected out of the 22. Psal. v. 17: read the answer. Verie like a letter was mistaken in the writing and printing, as maie fall out in bookes set forth with greatest diligence and conscience. *see Genebhard*

nebrard your Hebrew professor at Paris im  
 puteth not the corruption of this place to  
 wilfull malice in the *Iewes*, but to chaunce,  
 by reason the two letters were soe like: and  
 prooueth by testimonie of learned *Iewes*,  
 that the best and truest copies had *Caaru*, *Caaru*.  
 they digged, not *Caari* as a *Lion*, and that  
 when *Caari* is written, it must be redde *Ca-* *Caari*.  
*aru*. Who euer denied but some fault by  
 this meanes might come into the Bibles, *Fortuito &*  
 such as in your translation are plentifulle *casu*.  
 found? is this a reason then of moment &  
 importance to prooue the *Hebrew* Bibles  
 soe full of corruption & errors, that they  
 must be cast away, & the latine translati-  
 on Canonized for authentick scripture,  
 and receiued in their place? *καλκία χρυσός*,  
 and much worse.

Consider now & peruse the summe of  
 your wholl discourse. Let vs graunt that  
 these by you hetherto rehearsed are in-  
 deede corruptions, which yet is plainelie  
 false, and not anywaies to be graunted: but  
 let vs for your cause suppose such a thing.  
 Tell vs I pray you, how many corruptions  
 haue you found? score them vp, and let vs  
 know the number. with al your skil, labour  
 & conference, yet were you not able to ob-  
 icte

Genebrard. seq  
 Psalm. 21.

Fortuito &  
 casu.

Verie fewe  
 places can  
 the aduersa-  
 ries finde in  
 the hebrew  
 text, that  
 maie proba-  
 blie be once  
 suspected of  
 corruption.

iect ten places out of the Hebrew Bibles, which you might probablie charge with corruption. A manifest prooffe and certaine argument of rare and notable puritie in them, far aboue not onelie the diuerse translations of olde time, but also your vulgare latine edition, which you notwithstanding boldly, but moſte vntrulie maintaine to be ſounder and purer then the Greeke text in the new teſtament, and the Hebrew in the olde. Let vs therefore ſomewhat examine your latine Bibles, whether in them ſuch corruptions may not be found, as you haue charged the originall text withall: whereby it ſhall appeere, that there are in your Bibles of the vulgare translation corruptions of all ſorts great plentie, yea almoſte innumerable, & therefore that your argument againſt the fountaines is abſurd, and moſte vnreaſonable, to condemne them, becauſe of ſome faultes imagined, whereas you aproue a latine edition ten times worſe then you can once with ſhew of trueth ſuſpect them to be.

Infinite notorious corruptions in the vulgar latine translation authorized by the Tridentine ſynode.

Gen. i. v. 30.

In the firſt Chapter of *Gen. i. v. 30.* certaine wordes are wanting in your vulgare Edition, which are not onelie in all Hebrewes

brew bookes, but in the Greeke translation also, which is by manie hundred yeares far more ancient then the latine: and therefore if your latine wilbe tried by the verdit of these two witnessses, it shalbe convicted of manifest corruption. For where the Prophet Moses plainlie writeth, that as the Lord had giuen to man for his meat euerie herbe and tree that yeeldeth fruite, so he had also provided *euerie greens herbe* Coljerik  
labesab. to be meat for the beasts & birds, & creeping things, these words so materiall and necessarie are in your latine bookes nowhere to be found. How can you thinke to excuse this from corruption.

In the second Chap. v. 8. the scripture Gen. 2. 8. faith both in the hebrew and greeke text, that God had planted a garden *in the East*, Makhestem. and so is it vnderstood of the learned writers, that the garden, wherein *Adam* for a time remained, was sited in the east: but your translator maketh the Prophet to speake otherwise, that the Lord God had planted a garden of pleasure *from the beginning*. A principle. Is this kinde of translating to be allowed in the word of God? I thinke none of sounde iudgement & good conscience will so esteeme.

In



Gen. 3. 15.

Un.

Gen.

Ipsa.

In the thirde of Genes. v. 15. a Capitall and intollerable corruption hath beene committed and still is continued and maintained by you in the wordes, wherein the Lord made vnto man the first promise of that redemption, which should be wrought by our Sauour Christ, and in which the summe of the Gospell, and all hope of our saluation is contained, that the seede of the woman should bruiſe the head of the Serpent. For thus speaketh the Lord to the Serpent. *I will put enmitie betweene thee and the woman, and betweene thy seed and her seede. He shall bruiſe thy head, and thou shalt bruiſe his heele*. Thus hath the Prophet Moses reported the wordes of almighty God and so haue the seuentie interpreters translated them according to the Hebrew originall veritie. Which notwithstanding, in steede of *He shall bruiſe thine heade*, your latine translation hath, *Shée shall bruiſe thine head*, and this, *Shée*, is meant the blessed virgine. A foule, a daungerous, a damnable corruption, thus defended and expounded. Yea the verie enemies them selues, that haue neuer so litle conscience and feare of God, doe confesse that it ought to be redde otherwise,

wife, then it is in your latine translation, seeing it disagreeeth from the Hebrewes, and some auncient copies also of the vulgar latine edition haue *ipse*, and not *ipsa*.

*Andrad. lib. 4.  
Defens. Trid.*

Yet howsoeuer not onlie the Hebrew and Greeke texts lead vs to the true meaning of Gods promise made to mankinde in Iesus Christ, yea and further some copies of the vulgar translation agree therewith, neuertheles the Church of Rome (that you may the better perceiue whose Church it is) not regarding al this, embraceth, alloweth, maintaineth the euident corruption, as as you may finde not onelie in the Latine bookes of the vulgare edition reformed according to the Tridentine Councils appointment, but also in the Catechisme set forth by authoritie of the same Council: and in the bookes of sundrie Papists, that haue willinglie souldethem selues to loue and defend all Antichristes doctrine.

*Catechis. Tri-  
dent. in artic.  
Et in Iesum  
Christum.*

In the margent of your Bibles is printed for a fashion the true reading: howbeit this not onelie excuseth nothing your willfull maintenance of detestable corruption, but may rather make the same appeere more odious to all the faithfull. For if you can set the true worde in the margent, why might

might you not receiue it also into the text, but onelie for that you are determined alreadie to be ashamed of nothing that may any waies bring aduantage to your corruptions, though it be to the certaine & euerlasting damnation of your soules. And what godlie man shall patientlie indure this blasphemie in your English translation of the olde testament, when it cometh forth? where our comforte and hope hath bene, that *he* (who is the womans seed, our blessed Lord and sauiour Christ) *should bruisse the serpents head*, now we must turne it another waie, and say thus, *she shal bruisse the serpents heade*. If still you will speake in defense of this corruption, you shal but barke against heauen: it is too manifest, too hainous, too impudent.

Geneſ. 4. 3.

*Interdianur  
peras.  
Etenim in Hebr.  
guatior.*

*Laken.*

*Nequequam  
us fieri*

In the fourth of *Genes.* v. 8. your latine translation hath these wordes, *Let vs goe forth*, which are not in the Hebrew text, nor yet in the Chaldee paraphrast: & *S. Ierome* hath giuen a note vpon them, that they are superfluous, and ought to be remoued. And in the 15. verse of this Chapter one Hebrew word, that signifieth *wherefore*, or *doubles*, is vntruelie rendred by your translator thus, *it shall not be so*. For the Lord saied

said not, that none should kill Kain, but that whosoever killed him, he should be punished seven fold. It maie not be graunted to anie translator of scripture thus to thrust in words at his pleasure, whereby the sense is manifestlie changed.

In the sixt Chapter and 5. verse, where Gen 6.5. the Lord complaineth of mans corrupte nature, and saith, that the verie frame of the thoughts of his hart is onelie euill alwaies, your translatour hath left out two words of great moment, *frame*, and *onely*: Heb. rakk. and so likewise in the eight Chapter following, verse 21. where againe the Lord setteth forth the wickednes of mans corrupt nature, and saith that the imagination of mans hart is *euill*, your translator of his Heb. rabb. owne head hath put into the text a pretie word, and soe maketh God to speake otherwise then he spake, that it is *prone to euill*. In malum prona. Who seeth not that by this worde is diminished that corruption and sinfulness whereof almightie God accuseth mankinde, and wherewith he declareth mans hart to be replenished from his infancie? This translation liketh you well, because it doth not so fullie bewraie the infection of originall sinne, as the true text of scripture

Gen. 9. 6.

Baadam.

Gen. 36. 24.

Haſemim.

aquaſ calidas.

ture doth, & therefore not ſo plainlie confuteth your hereſie. of freewill in man to pleaſe God before he be regenerate. In the 9. Chap. 6. verſe where God ordaineth an cuerlaſting law againſt murderers, that he whoe ſheddeth the blood of man, his blood ſhalbe ſhedde by man, theſe laſte words *by man*, eſtabliſhing the Magiſtrats authoritie, are not expreſſed in your traſſation. This to be a fault of great importance anie man may eaſilie vnderſtand.

To proceede a litle further in this firſte booke of holie ſcripture, and to diſcouer ſome moe groſſe corruptions of your latin tranſlation therein committed, (for I may not ſtand to note cuerie petie fault) in the 36. Chap. v. 24. the Prophet writeth that *Ana* the ſonne of *Zibeon* found *mules* in the wildernes : but your tranſlator telleth vs he found *warme waters*, and ſo by his great cunning hath turned *mules* into *water*. It maie be ſaid there is great likenes betweenthe wordes in Hebrew: which I graunt to be ſo. But this diſchargeth not the tranſlation from a faulte. And howſo- cuer thoſe wordes are like, yet from whence did your tranſlator fetch his other worde, *Warme*. For though we ſuppoſe the word maie

may signifie water, yet to cal it warme water, is more then can be warranted. In the 41. Chap. v. 54. there passed in the former editions of your translation a notable fault, Gen. 41. 54. which yet of late for verie shame hath bene amended by *Hentenius* of *Louaine*. For where the Prophet speaking of the generall famine that was ouer all countries, saith that in all the land of *Egypt* was *breade*, your bookes cleane contrarie to the text and storie reade, that *the famine also was in all Egypt*. And thus hath it gone manie hundred yeares in your Latine Bibles. Nowe at length you haue bene content to acknowledge a fault in this place: and whie not as well also in others, wherein as euident faults may be found as this? And seeing you can be brought to acknowledgement of some corruptions in your latine Bibles, by like reason you maie be induced also to confesse moe faults, where moe faults may be founde, as there maie full many throughout your whole translation.

In the 49. of *Genes. v. 22*. *Iacob* com- Gen. 49. 22.  
pareth *Ioseph* his sonne to a fruitfull  
bough by the well side: which wordes in  
your latine translation are otherwise set  
T downe

*bhalei.  
bhajin.  
Es decern af-  
petu.*

downethus, *and he is comelie to beholde.* If you saie that in the sense is no difference, yet you make no sufficient answer: forasmuch as translating the text of scripture we must retaine the verie words as well as we may, and not take libertie of leauing the wordes, because we thinke we swarue not from the sense. For the wordes may haue some other, or farther meaning, then we suppose, euen in such places as seeme to be most easie. And if you impute this as a fault to vs in translating, why may not we likewise blame your translator for the same, who hath so much offended therein? But let vs go on. In the 24. verse of this Chap. Iacob saith of Ioseph that his armes were *strengthened*: & in your translation it is as contrarie, as may be, that they were *weakned* or *loosed*. Againe in the end of this Chapter a wholl verse together is omitted by your translators. *The purchase of the field, and the caue that is therein of the children of Heh:* of which wordes not one is found in your translation, and so where the Chapter contained 33. verses, your translation hath but 32. Tell vs by what reason it was lawful for the author of your translation to put so much out of the text,



text, or for you to allow him in so doing.

It were a worke of great labour and length to go through euerie book of scripture in this order: and therefore it shalbe for our purpose sufficient, of infinite faultes that might be noted booke by booke, Chapter by Chapter, verse by verse, to discouer onelie certaine, as they come to my hand, such as by reading and conference euerie one may obserue.

In Exodus the. 15. Chapter. 19. verse your translator hath committed a double faulte, first in translating a word, second in pointing amisse. The Prophet saith that *Pharoes Horse went with his Charet* <sup>Su Parbba.</sup> *and Horsemen into the Sea:* And so is it in the *Septuagintes* translation truelie according to the Hebrew veritie. But thus it standeth in your translation, *The Horsman went in, Pharoe with his Chavets and Horse-* <sup>In: refuseff eques, &c.</sup> *men,* agreeing neither with Greeke, nor Hebrew, nor the right sense.

In the 21. of *Exodus* 3. verse, a law is set downe for hebrew seruants, that they should be released of their seruice at the end of six yeares, and then is further added in what sorte they should be sent a- waie, namelic that if the seruant bring

Beyazpe.

*Cum quali ve-  
sto intrauerit,  
cum tali exeat.*

*Providebit pu-  
elle nuptias.*

*bahhabadim.*

*Sicut ancilla  
exire consue-  
uerunt.*

with him nothing but *his owne bodie*, that is, if he come alone, as the 70. haue interpreted the text, hauing no wife, then he should go out himselfe alone, and not his wife with him, as is in the verse following expressed. Your translator hath misconstrued the law, and marred the sense, in turning the hebrew thus, *with what manner of garment he entred, with such let him go out*. And so also in the 10. verse following, where God commaundeth that if one hath betrothed his maid to his sonne, and after take him another wife, he shall not *diminish the foode* of the former; your translator hath made another law for this, that he *shall provide a mariage for the maide-servant*, which is vtterlie from the meaning of the law.

And in the seauenth verse of this Chapter before, he hath also mistaken a plaine lawe concerning maide seruants, wherein God forbiddeth to send them awaie, after their yeares were out, as the *men seruants* are sent away: but your translator saith she shall not goe out, *as the maide seruants are accustomed to goe out*, then which nothing almoste can be deuised more contrarie to the Lawe. In the. 24. Chapter. 11. verse.

The

the Prophet speaking of the chosen men of Israel that went <sup>up</sup> into the mount, and sawe the Lord, saith that God laid not his hand vpon them: which thing he noteth for a speciall remembraunce, that althouh they sawe God, yet because they presumed not, but obeyed the commaundement of God, therefore no harme befel vnto them. This in your translation is otherwise reported in these wordes; Neither laid he his hand vpon them of the children of Isaell *that had gone backe a farre of.* Who seeeth not a manifest difference betweene the true text, and this translation?

*Qui procul recesserant.*

In Leuiticus Chap. 4. y. 8. Where is commaunded that the Priest *shall take awaye* all the fat of the bullocke that is offered for sinne, your translator hath thus mistranslated the wordes, *and the fat of the calfe he shall offer for sinne:* and so partelie by vntrue translation, and partelie by misplasing of the wordes, hath whollie corrupted the text. In the 7. Chapter. v. 19. the flesh that toucheth any vncleane thing is forbidden to be eaten, and must be burnt with fire. Then immediatelie it followeth thus in your translation, *the vn-*

*Leuit. 4. 8.*

*Et adipem vituli offeres pro peccato.*

*Leuit. 7. 19.*

T ij

cleane

*Inmundus.  
Slandus.*

*clean shall eat thereof: & of late for the vnclean* in your reformed editions is put *cleane*: So your translations affirme that either the vncleane or cleane shall eate of the flesh; which god commaunded to be burnt, and none to eate thereof: an euident corruption, by reason of a worde omitted in all your vulgare translations both olde and newe.

*Num. 4. 46.*

*Fecit.  
Pekad.*

In the booke of Numbers Chapter. 4. verse 46. your translation hath, *whome Moses and Aaron made by name*, in stead of this, *whome Moses and Aaron numbred*. In the margent indeed of your latter corrected editions there standeth the word *to be reckoned*, for no other purpose I think, but to be a witnes of corruption against your translations. For if that word must be supplied, and if you see and confesse your selues so much, as appeereth, in that you print it in the margent, why might you not wel receiue it into the text it selfe? If it haue anie right to stand in the margent, more right hath it to be admitted into the text.

*Reconferi.*

*Deut. 4. 33.*

In *Deuteronomie* Chapter 4. verse 33. is a like fault to this, but something worse in your latine translations. Moses saith, did euer people heare the voice of God speaking out of the middes of a fire,

as thou hast heard, and lined? your translations all haue thus. As thou hast heard and scene. In some copies you haue giuen vs a marginall correction, but that is not much

*Uajechi.*  
*Es uidisti.*  
*Es uixisti.*

truer then the corruption of the text, saue that this speaketh of *living*, and the other of *seeing*. So in the. 15. Chap. 10. v. in stead of these words, God shal blesse thee in all thy workes, your translation hath, God shal blesse thee at al times: first taking time for workes, & then leuing out the affix, *shine*.

*Mabba fecit.*

*In omni tempore.*

In the. 33. Chap. 10. v. a worde of waigh-tie and necessarie force is omitted by your translator in declaring the office of the Leuites, which especiallie consisted in teaching the people the lawe of God: and so saith the true text. *They shall teach Iacob thy iudgements, & Israel thy Law.* But in your latine bookes, the worde that signifieth to teach, which was moſte to be respected, and whereupon dependeth that which followeth, is both in the text and margent of your translations wanting, and thus stand the wordes; *They haue kepte thy worde, and obserued thy covenant, thy iudgements O Iacob, and thy law O Israell.* Now I appeale to the conscience of all the learned, whether this be not a notorious deprauing of

*Deut. 33. 10.*

*Jeru.*

Gods worde, where it is prescribed that the Levites should teach Jacob and Israell the iudgements and law of God, to leaue out the worde whereby they were charged to teach: and whereas the dutie of teaching Jacob Gods iudgements, and Israell his lawe was laid vpon them, to make thereof an other sense so much repugnant, that they haue obserued the iudgements of Iacob, and the lawe of Israell. Harde it were for any man in translating so fewe wordes to make so many faultes.

*Iudicia tua  
o Iacob, & le-  
gem tuam o Is-  
rael.  
Is. 11. 19.*

*hishlimah.*

*De se non a-  
deret.*

In the booke of Iosue. Chap. 11. v. 19. the holie ghost hath noted, that not one Citie of all the land of Canaan made peace with the children of Israel, excepting those *Hittites* that dwelt in Gibcon. But your translation telleth an other tale; as contrarie to this as can be tolde, *that there was not a Citie, which did not yeald it selfe to the children of Israel.* An other reading in your margin of late hath bene deuiled, and that neither agreeing in trueth with the text, as by comparing the same together any man may perceiue.

*Ind. 15. 14.*

In the booke of Iudges Chap. 15. v. 14. When the Philistines met Samson being bound, the scripture recordeth, that the spirit

spirit of the Lord comming vpon him, the cordes that were vpon his armes becam as flax that is burnt with fire. Your translator in steade of *flaxe* hath put *woode*, and for the *heate* of the fire, or some such like worde he putteth the *smell* of the fire. And yet that woode is so easilie consumed with the onelie smell of fire, I thinke you wil not say for maintenance of your translation against the originall text. What then remaineth but to confesse as needes you must, that here hath beene, and is a foule corruption?

*Ligna.  
Oaorem.*

In the 1. of Samuel Chap. 9. v. 25. these wordes are added to the text, *And Saul spread vpon the top of the house, and slept*, there being nothing in the text either of spreading or sleeping, or anie such matter. If therfore you w<sup>l</sup> be tryed by either hebrew, or Chaldee, or sundrie examplares of your latine translation, you shall confesse a corruption in this place, & so in deed you do, but will not yet amend it. How be it better were it not to acknowledge a fault, then acknowledging one, still to retaine the same. And in the 19. Chap. 24. v. the scripture telleth that Saull put of his cloathes, & prophecied before Samuel, *and fel downe naked all that daie and night*. So hath the Hebrew

*1. Sam. 9. 25.  
Strauitq; Saul  
in solario, &  
dormiunt.*



*Coccius.*

Hebrewes, so the Greeke, and so your owne Masters confesse it should be. Which notwithstanding as it were in open and presumptuous maintenance of your corruptions against the sinceritie of the text, in your bookes you read thus, *and he song naked*. This came to passe by negligence in the writer, mistaking one letter for another. But why will ye not be brought in this cleare light of knowledge, whereby such grosse faults are easilie espied, to amend your bookes, to remoue the fault, to restore the right word to his place? you see belike what daunger might ensue of mending anie thing: if once you should beginne, you wist not how to make an end, and therefore you are determined to sturre nothing, for feare you bring downe all vpon your heades.

2. Sam. 6. 12.

*Dixitq; Dauid,  
ibo & reducam  
arca cum bene  
dictione in do-  
mum meam.*

In the second of Samuell Chap. 6. v. 12. a number of wordes are added together in your translation, more then can be found in the true text, that Dauid hearing how Obed edom had bene wonderfullie blessed by keeping the arke in his house, said, *I will goe and bring back the arke with a blessing into my house*. These wordes may seeme to be fitte for the place, & it may be supposed

supposed that so Dauid either spake or thought. But what of that? may we therefore conuaie thus cunninglie into the text of scripture whatsoeuer we imagine fitlie to agree therewith? The Hebrew hath no such saying, nor the Chaldee, nor yet the Greeke: it is therefore a manifest corruption of your translator.

In the first of Kings, the 2. Chap. & 28. 1. Reg. 2. 28.  
 vers. your translator hath notablie falsified the text, in putting *Salomon* once for *Ioab*, and againe by and by for *Absolom*, & telling the storie thus: *And a messenger came to Salomon, that Ioab had declined after Adonia, and had not declined after Salomon.* Which is an absurd translation, hauing no coherence with the storie, and plainlie struiuing against the text. For thus the words should haue bene translated, *There came tydinges to Ioab, (for Ioab had declined after Adonia, but had not declined after Absolom.)* He that looketh on the place, shall streight espie a foull fault in your translation. In the 22. Chap. 26. verse, of this booke, Ioas is called by your translator, *the sonne of Amalech*, for *the Kings sonne*, by taking the word that signifieth in Hebrew *a King*, for the proper name of a man, Filium Amalech.  
Hamalech.

The

Job. 1. 21.

Job. 3. 26.

Nonne dissi-  
mulaui? &c.

The booke of Job is a pretious parte of holie scripture, as it hath bene alwaies esteemed in the Church of God: and therefore great pitie is it to see the same so miserablie mangled by your translator, as any of skill may perceiue it to be, if he list to take a litle paines in conferring the true fountaine & your translation together. In the 1. Chap. v. 21. these words are added to the text, *As it pleased the Lord, so is it come to passe.* A godlie saying, who can denie? but that may not excuse your bookes from corruption, vnles it can be shewed to be a part of the text, which, I am sure, it cannot. In the 3. Chapter and last verse, the holy man saith, *I had no peace, I had no quietnes, I had no rest, yet trouble is come,* meaning that he liued in continual awe of God & looked narroulie to al his waies, fearing lest at any time he should prouoke the Lord to bring vpon him some greuous iudgement, and that now notwithstanding this endeuour & care, trouble & miserie was fallen vpon him. But your translator hath made him speake otherwise, *Haue I not dissembled? haue I not kept silence? haue I not bene quiet?* This translation accordeth not with the wordes, and much lesse with the sense.

In

In the fift Chap. 5. verſe Eliphaz ſaith, *Iob. 5.*  
 that the hungrie ſhal eate vp the harueſt of  
 the yngodlie, and take it from amonge the  
 thornes: but in your tranſlation he ſaith, *the* & ipſum rapin  
 of armatus.  
*armed-man ſhall take him awaie:* which is an  
 other thing, though it be a true thing.

And in the verſe that ſolloweth, where- *v. 6.*  
 as Eliphaz ſaith, that affliction and miſe-  
 rie commeth not out of the duſt, your  
 tranſlator hath put an other ſpeech in his  
 mouth, *Nothing is done upon the earth with-*  
*out a cauſe.* Again in the .7. verſe he ſaith, *v. 7.*  
 Man is borne to trauaile, euen as *the*  
*ſparkes ſue upwarde:* your tranſlator ſaith,  
 Man is borne to labour, and *the birde to ſue,*  
 turning the ſparkes (which the Hebrewes & enim ad vo  
 latum.  
 termeth the ſonnes of the coles) into a birde.  
 In the .6. Chap. 1. v. Iob wiſheth, that his  
 grieſe were perfectlie weighed: your tranſla- *Iob. 6. 1.*  
 tor hath added hereto wordes of his owne  
 applying a ſpeech to Iob, which whether  
 he would acknowledge may well be dou-  
 ted, *I would my finnes were waighed, wherby I*  
*haue deſerued wrath.* In the .16. verſe of this *v. 16.*  
 Chapter, Iob compareth his friends whoe  
 had forſaken him, to brookes that paſſe  
 ſwiftlie awaie, which brookes he ſaith,  
*are blackiſh with yce, and wherein the ſnow is*  
*hidde.*

*hidde. Of these wordes your translator hath framed a proper sentence or proverbe, They that feare the yce, the snow shall fall upon them.*

*Qui timent  
primam, irruet  
super eos nix.  
Iob. 9. 12.*

In the 9. Chapter he shewing at large the wonderfull and omnipotent power of God, saith in the 12. verse, *If he take any thing by violence awaie, who shall make him restore it againe?* The author of your translation, not marking well the wordes, hath turned them thus, *If he aske suddenlie, who shall answer him?* And in the 13. Chap. 4. verse, where Iob calleth his friends *Phisitions of no value*, your translator nameth them, *embracers of peruerse doctrines*. In the 4. verse of the 14. Chap. Iob saith, *who can bring a cleane thing out of filthines? not one: your translation hath these wordes, who can make a cleane thing that is conceived of uncleane seed? is it not thou, whoe art alone?*

*Si repente in-  
interroget,  
quis responde-  
bit?*

*Cultores per-  
uersorum dog-  
matum.  
Iob. 14. 4.*

In the 31. Chap. of this booke. 19. v. he saith, *If I haue seene any perish for want of clothing, &c.* which to be the true reading, is confessed by your owne Masters, and prooued by the Hebrew text. But your translation maketh Iob thus to speake, *If I haue despised him that passed by for because hee had no garment.* Which, wordes

*Iob. 31. 19.  
Si desperi  
preseruentem  
et quod non ha-  
bueris indu-  
mentum.*

wordes carie with them an other sense, then the former wil admit. And though in your last editions some of your reformers haue in stead of *him that passed by*, placed in the text, *him that perished*, yet this salue hath not made the wounde wholl. For first you keepe still the worde *despising* in steade of *seeing*, and further that your vulgare translation ought not to be corrected in that other word, as of late it hath bene, by whose authoritie and iudgement soeuer, may be knowne by *Aquinas* and *Saint Gregorie*, and many moe, whoe in their commentaries vpon this booke haue sett downe the wordes in such sorte, as I haue rehearsed out of your translation. If this be a fault, as you haue graunted, in correcting it in some parte, then haue your latine Bibles beene faultie this thousand yeares together: and if you may now by comparing your vulgare latine with the Hebrew reforme this corruption though it be of so long continuance, whie may you not as well in all other places, where your translation doth plainly disagree from the Hebrew, as it doth in a thousand, fyle it and make it as euen as you can with the Authentickall text?

In

Iob. 33. 6.

*Ecce & mesi-  
cut & te fecit  
Deus.*

*Consumpta est  
earo eius a sup-  
plicis.*

In the 33. v. 6. *Elihu* saith to Iob, for that he had wished to haue God answere him, *beholde I wil be according to thy word for God.* This to be the true meaning, the wordes do shew themselves: and therefore it was a maruel that your translator would turne them thus, *Behold, euen me hath God made as thee.* And in the 25. v. where *Elihu* declaring how God dealeth with his children in punishing them for a season, and afterwarde restoring them to health, saith thus, *his flesh is made fresh, as in his childhood,* your translator hath altered the wordes and the sense in this sorte, *his flesh is consumed with punishments.* Such faultes as these, which are indeede grosse and great faultes in translating the scriptures, is your translation of this booke replenished withall. I haue not laboured to note euerie particular fault: for that had bene a busines too tedious. But of manie I haue picked out certaine, whereby the reader maie conceiue what to iudge aright of your wholl translation.

Now let vs come to the booke of Psalmes, which of all bookes of scripture is in your translation most corrupted, so as I maie truelie affirme that in some  
one



one shorte Psalme in latine moe may be  
 founde, then you shall euer finde in the  
 Hebrew text of all the bookes of the Bible.  
 Which came to passe by this meanes, for  
 that in *S. Ieromes* daies the other bookes  
 in the latine translation were corrected ac-  
 cording to the Hebrews, but this booke  
 onely although it nedde as much correcti-  
 on as any other, yet because it was in the  
 corruptions thereof so generallie vsed, as  
 it could not be chaunged without much  
 trouble and offense in the Church, was not  
 dealt withall by *S. Ierome*, but suffered to  
 remaine as it was, and to carie still about  
 with it those manifold & greuous sores,  
 which shoulde with diligence in time  
 haue bene cured. This being by the best  
 of your owne side confessed, it is a won-  
 der, that *Genebrard* your Hebrew Doctor  
 of Paris would labour so much with all his  
 wit and cunning to make some agreement  
 betwene your translation & the text: wher-  
 in as he hath taken verie greate paines, so  
 hath he shewed himselfe in manie places  
 altogether ridiculous in deuising such see-  
 lie shifts, as he is enforced for some shew  
 of consente in the meaning, howsoeuer  
 the wordes sound most diuerslie. And

The booke  
 of Psalmes in  
 the latine vul-  
 gar translati-  
 on moste cor-  
 rupt.

V

when

when he hath searched all the corners of his heade for reasonable expositions, yet is he faine oftentimes to giue ouer, and let the wordes quietlie passe without his construction. If I should gather and set downe in particulare discouerie the corruptions of this booke, this onelie worke would be a volume of greater quantitie, then is the Psalter it selfe. Therefore as hetherto I haue done, so wil I proceed, to take a litle of much, and in certaine euident examples of sundrie places, set before the readers eyes how vnworthie your translation of this booke is to be called by the name of so worthie a scripture.

psal. 2. 12.

Nashoku-bar.

Apprehendite  
disciplinam.

In the second Psalme a text that concerneth our sauiour Christ as notablie as anie almost in the olde Testament, is shamefullie peruerted in your translation. For where the Prophet Dauid exhorteth al to *kisse the sonne*, that is, to submit themselues to Iesus Christ, and his gospell, setting forth in these wordes a plaine testimonie of his Godhead and distincte person, your translation saith no more in this place but onelie thus, *Apprehend discipline*: which though it be a good admonition, yet is it farre short of the true sense, and excellent

cellent doctrine therein contained. And this maie be an argument of great weight to prooue, that the Iewes are not honestly dealt withall by you, in that you accuse them to haue corrupted the Hebrew text for malice against our Sauour Christ. For if they had bene moued indeed with such a diuelish intention, would they haue suffered this text to haue stode in such sinceritie, especiallie hauing so great opportunitie to change the words, as was offered vnto them by the Greeke and latine translations?

In the 3. Psalm, the Prophet saith, psal. 3. 3.  
 Thou hast smitten all mine enemies *upon*  
*the cheeke bone:* your translation hath thus, *Lechi.*  
 thou hast smitten all those that are mine *Sine causa*  
 enemies *without a cause.* Howbeit *Genebrarde* stoutlie defendeth your translation in this place, and obiekteth ignoraunce to those that reprocue it. Let all your Hebricians be iudges, and let *Iohn Isaac* a Iewe, and a learned Iewe in that tongue, answere *Genebrarde*. If this had bene so cleare a case as *Genebrarde* maketh it, could I *Isaac* with a number more, as *Vatablus*, *Pagnine*, *Tremellius*, all as good Hebricians as *Genebrarde* (no disgrace to him).

haue bene ignorant thereof?

psalm. 4. 3.

*Vsq. quo graui  
serde.*

v. 8.

*Olei.*

*Compungimini  
for silese.*

psal. 12. 6.

In the fourth Psalme, being but a verie short one, your translation hath three euident faultes, which cannot by anie shift be excused reasonable. First there is, *how long will ye be of a heauie heart*, in stead of these wordes, *how long will ye turne my glorie into shame*? for this to be the true reading, euen your *Genebrard* was compelled to acknowledge: and therefore he deuifeth and imagineth what the *Septuagints* perhaps followed. And about this place *Lindane* hath kept a sturre, if he might by anie meanes saue the credit of your translation. But *Isaac* his master in the hebrew tongue hath sufficientlie taken him vp for his dealing herein. Againe there is a word in your translation added to the text in the 8. verse, as *Genebrard* confesseth, saying it was done by the 70. interpreters prophetically: which yet he cannot prooue, and we wil not graunt. And before in the 5. verse is one word put for an other to some change of the sense.

In the 12. Psalme, being according to your editions the 11. (which difference in numbring continueth to the end almoste, and this maie suffice to haue bene once remembered)

membred) where the Prophet bringeth in the Lord speaking, I will vp, and sett him at libertie, though *he laie a snare for him*, these wordes are thus translated in your latine Psalter, *I will deale boldlie in him*: of which wordes *Genebrard* himselfe cannot deuise a conuenient interpretation, and therefore he wandreth vp and downe, and vanisheth awaie in the mist of his owne conceite.

In the fourteenth Psalme your latine translation hath three wholl verses together moe, then are to be found either in the Hebrew or Greeke: and are taken out of *Saint Paul* in the third to the *Romanes*, being gathered by him out of feuerall places of the scriptures, as *Saint Jerome* hath noted. But some in former times more hastie then wel aduised, seeing the Apostle alledge so long a sentence together, thought the same was written in some place of the olde Testament, as it was by the Apostle recited: and finding it no where, supplied it in this place because of some wordes, which the Apostle there hath rehearsed out of this Psalme. And thus much do your owne men confesse, euen *Genebrard* him selfe, testifying

*Fiducialiter a-  
gam in eo.*

*psal. 14.*

*Hier. in prom. 16. Esai.*

V ij

that

that in the Hebrew now extant nothing is wanting. If then nothing wanteth, as he confesseth, is it not a plaine case that these three verses ought not to haue anie roome in that *Psalme*, and therefore that your *Psalter* hath in this place more then it should haue? which I thinke we maie trulie and properlie call a corruption.

*psal. 34. 8.*

*Chonch.*

*Immittet in  
circum.*

In the 34. *Psalme* the Prophet saith, that the Angell of the Lord *doth pitch his tentes* about them that feare him: in your translation thus we read, The Angel of the Lord shall *send round about* those that feare him, that is, saith Genebrard, *his help and defense*. Well holpen doubtles. Where the text is so plaine, to make such a simple translation as this, which without supplying some necessarie worde, can haue no shew of good sense, I know not how it maie be excused from a fault. So in the 37. *Psalme* where the Prophet teacheth that we ought not to be vnmeasurably greeued or disquieted at the prosperitie of the wicked, and exhorteth vs to trust in the Lord, and *to feede*, that is, to liue *by faith*, your translation saith thus, Trust in the Lord, &c. and thou shalt be *fed with his riches*,

*psal. 37. 3.  
Pascere fide.  
pascere in di-  
uitiis eius.*

In the 51. Psalme thus speaketh the prophet in his owne tongue, behold thou lo-  
*uest truth in the raines*, (that is inwardlie  
 in the affections) *and hast made me to under-  
 stand wisdom in secrete*: but your translator  
 hath geuen vs an other sense, *Behold, thou  
 hast loved truth: the uncertaine and secret  
 things of thy wisdom hast thou made manifest  
 vnto me*. If the first be a true sense, as it is:  
 the second must be reputed, as it deserueth.

In the 62. Psalme the Prophet speaking  
 of his enemies deuising to ouerthrow him  
 if they might, saith, *They take counsell onelie  
 how to cast him downe from his dignitie, their  
 delighte is in lies*. This construction agree-  
 eth well, this sense is plaine.

Now com-  
 pare herewith your translation, and you  
 shall see that it is most fond and disorder-  
 lie. thus it standeth, *Notwithstanding they  
 haue thought to put back my price, I haue*

*runne in thirst*. Is not this a proper kinde of  
 translation? yet something of late hath

it beene corrected in one word, but no-  
 thing at all amended in the sense. *I haue  
 runned*, they saie, should be changed into  
*they haue runned*: wherein they graunt their  
 latine translator was greatlie deceaued in  
 translating the greeke word *I haue runned*

*Veruntamen  
 pretium meum  
 cogitauerunt  
 repellere: cu-  
 curri in sitis.*

*ἵδραμον.*



for *they haue runned* : and yet the hebrew word signifieth neither of both. But as they acknowledge a fault in this word, so when it is thus mended by them, how much nearer are they to the right sense ? verelie nothing, or but little : and *Genebrard* though he make a poore sense of the wordes, yet how his sense agreeth with the hebrew text he cannot declare . Againe in the 9. verse of this Psalme the Prophet saith, Trust in him *euermore*, O people : your translation hath an other reading thus, Trust in him *all the congregation of the people* : wherein is a manifest diuersitie. The hebrew no man dare saie to be corrupt : then it followeth that the greeke translator deceiued the latine, and was deceiued himselfe.

*becol bhesbham.*

*Omnis congregatio popul.*

*Psal. 65. 14.*

*Induti sunt arietes omnium.*

In the 65. Psalme, the last verse, in stead of thse wordes, *The pastures are clad with sheepe*, The vulgare translation hath thus, *The Rammes of the sheepe are clad*. And because this is something obscure and vnperfecte, therefore *Genebrarde* expoundeth the matter, and telleth wherewith these Rammes are clade, forsooth with store of fine and white wooll. Yet in the text is no mention either of *Rammes*, or *wooll*.

In the 68. Psalme, the 7. verse, the Prophet reckneth this amonge the praises of the Lord, that he maketh such as are alone and solitarie, to haue a familie, wherein to dwell. Your translation speaketh after another sorte, that he maketh those that be of *one behauiour* to dwell together in a howse. This verelie was not the Prophets meaning. And then it followeth in the Prophets owne wordes, *But the rebels* (he causeth to dwell) *in a drie or thirstie place*: which wordes in your vulgare Psalters are vntowardlie translated thus, *Likewise those which exasperate, which dwell in graues*. And yet hath *Genebrarde* taken some paines here to frame a sense in some reasonable construction in this wise: Those that exasperate and prouoke God by their sinnes, and dwell in the graues of death, God bringeth them forth by his mercifull and mightie hand. Here we haue a sense indeede, such as it is, but a sense contrarie to the true & manifest wordes of the Prophet. For *Dauid* declareth how god will punnish his rebels, by setting them in a drie place: *Genebrarde* by his exposition hath made the Prophet to promis deliuerance vnto them from destruction. Againe  
in

*Vnius moris.*

*Similiter eos  
qui exasperant,  
qui habitant in  
sepulchris.*

*Pater medius  
clerus.*

in this Psalm, v. 14. Dauid saith, *though ye haue lien among the pots, &c.* Your translation hath, *in the midst of the clergie, or of the lots.* And what should this meane? forsooth *Genebrarde* saith, by *Lots* is vnderstood extreame distresse and daunger, as when the lots are cast vpon a mans life. He hath deserued doubtles greate thanks for his paines, especiallie seeing him-selfe confesseth that this place hath tormented all interpreters, and that vpon the same, as vpon a gibbet haue the wits of all hanged. Now hath *Genebrarde* taken awaie the gibbet, and released his friends from cruell vexation, and that by chaunging without anie great trouble, *pots* into *lots*.

*Psal. 73. 4.*

*Non est respectus  
morti eorum  
& firman-  
dum in plaga  
eorum.*

In the 73. Psalm Dauid declaring the greate prosperitie of the wicked, saith in the 4. v. that *there are no bandes in their death, or untill their death: and that their strength is lustie.* Looke now vpon this translation of yours, *There is no respecte to their death: and there is strength in their fore,* and tell vs how it accordeth with the text. The wordes are diuerse, the sense is changed, and therefore the corruption cannot be excused.

*psal. 74. 8.*

In the 74. Psalm the Prophet com-  
plaining

plaining of the wicked, faith, *they have burnt all the synagogues of God*: which text in your translation is *'straungelie* altered and corrupted in this manner, *Let vs make all the festiuall daies of God to cease.*

*Quiescere faci-  
amus omnes  
dies festos Dei.*

Them-selues confesse the place is not faithfullie translated, by reason that the Greeke worde was vtterlie mistaken of their translator. For where in the Greeke it was translated thus, *Let vs burne*, the latine translator not looking so narrowlie to his copie as he ought, tooke one letter for an other, & so hath giuen vs another word & another sense. And notwithstanding they acknowledge both the corruption & the cause therof, yet keepe they stil the same so certaine & cleare a corruption in their Bibles, & vse it in their Offices, & Breuiaries euen those that were corrected and printed last by the Popes commaundement.

*κατακαυσαντες  
κατακαυσαντες*

In like manner and by like occasion hath bene committed a fault in the 84. Psalme, wherein your translation hath these words in all your bookes olde and new without any correction: *Because God loueth mercie and trueth*: And are not these good words? who can say otherwise? the wordes in deepe are good and godlie: but the trans-

*psal. 84. 12.*

*Quia miseri-  
cord. & verita-  
tem diligit  
Deus.*

lation

lation is nought. For this should the translation of that text haue bene, *The Lord God is our sunne and shield*, as Genebrarde and your owne men cannot denie. In the 88. Psalme Dauid saith, *shall the deade arise and praise thee?* But your translation is ridiculous, *shall the Phisicians raise vp?* turning deade into Phisicians, and rising into raising. Here Genebrarde to mend al that is amisse, hath inuented a new sence thus, *shall the Phisicianes raise vp*, that is, *the deade*, that they may praise thee. Phisicians are appointed to saue aliue, if they can, not to raise the dead: for if one be dead, it is to late to call the Phisician. I maruell he was not ashamed to make so lewde a glosse.

*Aut m' dicit  
suscitabunt.*

In the 92. Psalme your translation hath *plenti:full mercie*, for *fresh oile*: which error did grow by mistaking a Greeke worde that signifieth *mercie*, for an other that signifieth *oile*, because they are something like in certaine cases.

psal. 92. 11.  
*Misericord.*  
*ubers.*  
*ilium for*  
*olium.*

In the 132. Psalme the Lord saith, I will plentfullie blesse *hir vitasles*: in your translation, *vitasles* is turned into *widowe*. and thus is it reade, I will blesse *her widowe*. This Genebrarde cannot denie to be a fault, and sheweth how it came, by mistaking a worde

psal. 132. 15.

*χρησας for*  
*υμεν.*

a word, and not looking to the originall veritie. Yet for all this your bookes are not corrected, but still you keepe and vse such witles, and palpable faultes in your Bibles: you reade, you sing, you preach these and manie moe the like corruptions for the true word of God, and text of scripture: you see these things, and wil not for all that be brought to reforme them.

What can we saie or thinke of you, but that you are set and resolute to do amisse?

It is a wearines to wade any further: & therefore I will for this booke content my selfe with these examples and proofes of notable corruption therein committed by your translator, whosoever he was.

And because I haue bene already something long, I will be shorter in that which followeth, and as it were but glaine one by one, where I might take vp wholl handfulls together.

The booke of Prouerbes hath not escaped the foul hands of such corruptors rather then translators, as by manie places of the same maie too plainelie be perceiued. *Prou. 22. 4. in fine.*  
In the latter end of the fourth Chap. a great manie of wordes together are added to the  
the

C. 6. 1.

*Pretium scorti  
est vix unus  
panis.  
C. 7. 1.*

C. 9. in fine.

PROV. 12. 29.

the text, as is acknowledged by the aduer-  
saries them-selues. In the sixt Chapter the  
vulgar translation hath, *Thou hast fixed  
downe thy soule with the straunger*: Whereas  
it should be thus, *thou hast shaken handes  
with the straunger*. And after the 11. vers. a  
wholl sentence is thrust into the text, which  
ought to haue no place therein. Again in  
the 26. verse of his Chapter, where Salo-  
mon saith that *by reason of a harlot a man is  
brought to a morsell of bread*, the wordes of  
your translation are these, *the price of an  
harlot is scardelie the worth of one loafe*: no  
doubte wiselie and cunninglie translated.  
In the 7. Chapter after the end of the first  
verse is an other addition of a wholl sen-  
tence: and so also is there in the end of the  
9. Chap. And in other places fundrie moe,  
not onelie of wordes, but of whol verses  
and sentences: which cannot anie waies be  
otherwise accounted then a thing vnlaw-  
full in Gods word, and by no meanes to  
be defended.

In the 12. Chap. your translation hath, *he  
that neglecteth a losse for a friend, is a iust man*.  
A wise saying perhaps. But Salomons sen-  
tence in this place is farre otherwise, *The  
iust man is more excellen: then his neighbour*.

In



In the 16. Chap. a true waight and balance  
 (saith the wise man) are of the Lord: and PROV. 16. 11.  
 then immediatlie it foloweth, *And all the*  
*stones or weightes of the bagge are his workes.* sacculi.  
 these last words are thus translated in your  
 bookes, *And all the stones of the world are his* seculi.  
*workes*, by a small change of the bagge into  
 the world. This you will saie was the wri-  
 ters fault, and not the translators. Verelie  
 so I thinke: for no translator of anie skill  
 could be so much deceiued in the Hebrew  
 word. But why then keepe you this cor-  
 ruption still in the text of scripture? why  
 will you not amend a fault so foule, and so  
 sensible, that it may be felt with the fin-  
 ger? And thus hath it gone in your  
 bookes of manie hundred yeares, as may  
 appeere by Beda & other latine writers in  
 their commentaries. And in the same Cha-  
 pter before, where Salomon exhorteth vs v. 3.  
 to cast or *commit our workes vnto the Lord*, in  
 your translation we are bid to *reneale* our Deuolu.  
 workes vnto the Lord. In the 20. Chapter Renela.  
 your vulgare translations haue corrupted PROV. 20. 25.  
 and falsified a text diuersely. Some copies  
 read thus, *It is ruine to a man to call downe*  
*the saintes*: others, *to note the saintes*: O-  
 thers, *to vowe the saints*: others *to deuour the*  
*saints.* deuocere.  
denotare.  
deuorare.  
deuorare

Kodesh.  
prou.30.33.

prou.31.19.

Ad fortia.

Eccle. 12. 14.

*saints*. And this last commeth neereſt to the truth, for *Salomon* ſaith, indeed, It is a mans ruine, to deuoure a holie or ſanctified thing. In the latter end of the 30. Chapter, whereas *Salomon* ſaith, (he that preſſeth or churneth milke, bringeth forth butter, ſo to preſſe and force wrath, caueth ſtriſe,) your tranſlator hath tolde vs a pretie tale in this ſorte, *He that preſſeth ſtronglie the pappes to draw forth milke, he bringeth forth butter*, which thinge yet I beleue was neuer ſeene. But ſuch abſurdities in your tranſlation muſt be borne withal. In the laſt Chap. among the other praiſes of a worthy and excellent woman that is one, that ſhee putteth hir hand to the *wherle*: for which your tranſlation ſaith, ſhee putteth hir hand to *valiant things*. Such as theſe, be there many faultes in your tranſlation of this booke, which might in all tranſlations deſerue reproofe, and require correction, but moſte of all in the holie ſcriptures of almightie God.

In the booke of the Preacher *Salomon* ſaith in the verie concluſion, God will bring euerie worke into iudgement, *with euerie hidden thing*, whether it be good or euill: your tranſlation goeth ſomething wide

wide from this true sense, and telleth vs  
 that God will bring into iudgement all  
 thinges that are done, *for euerie error*,  
 be it good or euill. In the booke of Can-  
 ticles by mistaking an hebrew word, your  
 translator hath put thy pappes for thy Lone  
 diuerse times. In the 2. Chapter for *Bether*  
 is put *Bethel*, and so still is it standing in  
 your text, and of long hath stood, as ap-  
 peereth by *Gregory & S. Bernard.* & yet is it  
 a plaine corruption in the iudgement of al,  
 that can iudge anie thing, insomuch as  
*Genebrard* hath not feared to make a  
 chaunge of the wordes euen in the text it  
 selfe, which he hath printed with his an-  
 notations. In the 4. Chapter in steede of  
 these wordes *betweene thy locks*, your tran-  
 slation hath farre otherwise, *besides that*  
*which lieth hidde inwardlie*: and afterward  
 for *one chaine* of thy neck, it hath *one beare*  
 of thy neck. All this perhaps in your iudge-  
 ment seemeth little, who haue learned  
 more highlie to esteeme the word of your  
 Pope, then of God, and therefore so your  
 Pope may gaine something, or loose no-  
 thing, you care not how corruptlie or sin-  
 cerelie Gods word be red and set forth a-  
 mongst you. But they that consider how

*Pro omni er-  
 raso.*

*Cant. 1.2. &*

*4.10.*

*Cant. 2.17.*

*Cant. 4.1.*

*absq; eo quod in-  
 trinsecus latet.  
 corque.  
 crine.*

holie and precious a thing the word of God is, and what charge the Lord hath giuen to keepe it faithfullie, must needs confesse that these are indeed grosse corruptions, and ought with all diligence to be searched, and remooued out of the Scriptures.

The bookes of the holie Prophets although they are not so generallie and foulie defaced, as some other Scriptures, by this corrupt kinde of translating, and by such faultes as haue since the translation growen by sundrie meanes, yet are they not in your vulgar edition so incorrupt and sincere, as they ought to be, seeing they maie by the authentickall text easilie be amended. I might set downe sundrie proofes and testimonies of such imperfections, as I haue now done in other books. And it were a thing greatlie to be wished, that some man of learning and iudgement would throughlie and perfectlie discover the corruptions of this wholl translation; whereby it would fullie appeere what shame or trueth there is in the Church of Rome to prefer it before the faithfull originall bookes of holie scripture, as it doth now in parte appeere by this that hath bene

bene before alledged. I verelie am afraid lest I haue already wearied the reader with multitude of examples: and the thing, which I tooke in hand to prooue, I haue not onelie in this treatise sufficientlie, but also moſte plentifullie performed.

The translation of the new testament is ſomething more tolerable in reſpect, then of the old. Yet he that will looke narrowly into the ſame, ſhall finde cauſe and matter enough of complaint againſt either the ignorance, or negligence, or malice of ſome, by whoſe fault it hath bene noe better preſerued in that holie purenes and integritie, which the word of God doth require, and eſpeciallie this ſo ſingular a parte of his word. Wherein already both *Valla*, and *Faber*, and *Erasmus*, and *Bera*, and *Camerarius*, and many mo haue laboured to ſhew the errors of that translation, for which their paines as they haue deſerued great thanks of all the godlie, ſoe haue they receaued much hatred and diſcurteſie at the aduerſaries hands.

For auoiding tedious length, more then were in this anſwere conuenient, I reſerr the readers for the new testament to thoſe learned writers, by peruſing of whome,

and of that which I haue gathered here together, and thus particularlie noted, he shal manifestlie perceiue that in the Romish vulgar translation are manifold and almoste infinite faults of all sortes, by adding, by omitting, by mistaking of letters, pointes, syllables, and wordes, by wronge interpreting the originall texte. Which faultes they shal neuer be hable to approoue or iustifie, though they weary themselues neuer so much with traueling and toying, and seeking some defense. When they haue saide, what they can say for maintenance of these corruptions, it shall for all that still appeere by all learning and true euidence of reason that they haue neither the olde nor newe Testament in the entire and originall trueth thereof.

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## CH Ap. 13.

*Of the new Testament in latine: and  
a comparison of the vulgar trans-  
lator with all other of  
this age.*

Now



Ow *M. R.* beginneth to declame against the newe Testament in Greeke, as he hath in the former Chapter done against the old Testament in Hebrew. Wherein

pag. 361.

how vnlearnedlie and vnworthelie he hath behaued him-selſe, the wiſe reader may perceiue by that which hath beene answered to his particuſlar reprehensions. And as no caſe can be alledged to preſerre the latine tranſlation of the old Teſtament before the Hebrew fountaine, ſo no leſſe abſurd and vnreaſonable is it to leaue the Greeke, and follow the vulgare tranſlation in the new teſtament.

Their chiefeſt reaſon of greateſt ſhew and likelyhood againſt the Hebrew text is the malice and impietie of the Iewes, whoe being enimies of Chriſtian religion may therefore be thought to haue in many places corrupted their bibles of purpoſe to diſgrace and diſcredite the Goſpell of Chriſt. But as this is prooued moſte vntrue, ſo being graunted for true, it can be no reaſon againſt the Greeke teſtament, which euer ſince the writing and firſt publiſhing thereof, remained in the cuſto-



die and handling of most godlie fathers, Churches and Countries, who had as great skill and care to preserve it from corruption, as had the latins to kepe their translations pure and sincere. Then what reason can you bring, or what colour of reason can you pretend in the new testament to cleave onelie to the latine, and to reiecte the Greeke? The latine, you saie, is purer, then the Greeke. So haue your fellowes of *Rhemes* indeede tolde vs, and this they make their principall ground, whereupon they haue bene bolde to followe the latine, and not the Greeke, in translating the new testament. But what aduantage soeuer you thinke to make of this, or any other such reason, true it is, and by triall so shall be found, and hath heretofore by diuerse sufficientlie bene prooued, that the latine translation of the new testament is more generallie & notoriously corrupted, then you shall euer be hable to auouch of the Greeke originall text. That *Beza* writeth against *Erasmus* in commendation & defense of the latine translation, it is euident, he meaneth not whollie to excuse it from corruption in all places, but onelie in certaine, which *Erasmus* found fault withall

withall: For otherwise *Beza* sheweth the  
vulgar translation to be full of corrupti-  
ons, as if you reade his annotations, you  
may perceiue. Wherefore this testimony of  
*Beza* serued your *Remists* to little purpose,  
but that they haue a sleight to make such  
things as are spoken, in some respecte,  
seeme to be vttered without exception, as  
in this place and many others may be  
seene.

Your assertions are now to be examined Pag. 363.

by which you labour to strengthen the  
*Remish* slander of corruption against the  
Greeke testament. Three in number haue  
you brought, of no importaunce, as shall  
appeere, so that we may easilie thinke  
they are indeed your owne. The first is,  
*the difference of our Greeke copies now, from*  
*the olde.* It may perhaps (I graunt) be proo-  
ued, that in the Greeke copies of the new  
testament some diuersitie may be founde.

I

M. Rai. argu-  
mets against  
the newe te-  
stamente in  
Greeke cou-  
futed.

So was there much greater difference in  
the latine translations, as your selfe cannot  
deny. Then what maketh this for the la-  
tine translation, against the Greeke foun-  
taine? if you say the latine was corrected,  
I answer, it was indeede corrected, but ac-  
cording to the Greeke, and the Greeke

*Hebrew*

X iiij

now

nowe remaineth still, which maie be  
prooued to be not onelie as pure, as the  
latine, but purer by many degrees. For  
what reason haue you to saie, that the  
latine translation euer since the correction  
hath bene preserved faithfullie without  
corruption: but the Greeke text it selfe, af-  
ter which it was corrected, became forth-  
with distayned and replenished with  
grosse corruptions? Our Greeke testament  
for the mosse parte, and in a manner eue-  
rie where, agreeth fullie with that copie,  
which the auncient Greeke Church vsed,  
and which therefore vndoubtedlie was  
the true originall Greeke text of the newe  
testament. And as the olde latine Church  
reformed her translations according to  
the copies vsed in the Greek Churches, so  
shall it neuer be prooued, but that the same  
Greeke copies haue continued still as free  
from corruption, as the latine translations  
haue: wherefore the difference of our  
Greeke copies nowe from some olde, ma-  
keth nothing against the puritie and au-  
thoritie of our Greeke Testament, vnles  
you can shewe by euident prooffe, that the  
Greeke Testament nowe extant differeth  
from that, which the Greeke Churches in  
times

times past generallie vsed. Some difference there might be (I denie not) in such infinite multitude of copies. But what then? is no copie now therefore to be allowed? Maie we not also shewe the like difference betwene these latter editions of your latine translation, and some other of elder time? you knowe we can, and it is by your owne writers confessed & acknowledged. Is this then a learned obseruation? is this a good conclusion? is this a sound reason against the greek testament? such arguments runne for currant at *Rhemes*, where popish blindnes raigneth: but being a litle opened and laid forth in the light, are by and by espied to be naught. Of this difference twoe examples you alledge: the former, is the story of the adulterous woman in the eight of *S. Iohn*: which although some Greeke copies haue wanted, as apeereth by the Syriake interpreter, by *Chrysostom*, by *Nonnus*, by *Ierome*, yet others of as great authoritie had it. So this difference is not through latter corruption, nor prooueth no more that the Greeke testament nowe is to be reiect-ed, then it was in *S. Chrysostomes* daies. And furthermore this storie being in your vulgare translation, what can you deuise  
against

against the Greeke, more then the latine? The Greeke and latine agreeing, how is the Greeke more corrupt then the Latine? The other is in the Epistle to the *Ephesians*, Chap. 3. verse 14. Wherein *Saint Ierome* saith certaine wordes were added in the latine, *Domini nostri Iesu Christi*, not being in the Greeke. But that herein *Saint Ierome* was deceiued, appeereth by *S. Chrysostome*, who readeth the wordes in the Greeke as you may see in his Greeke commentaries. And by this one example we may further note, what diligence *Saint Ierome* vsed some time in correcting the latine according to the Greeke, that denieth wordes to be in the Greeke, which yet are found in *Saint Chrysostomes* copies, and manie more.

Pag. 365.

2

Your second obseruation is of *rashe additions, which haue bene made in the Greeke text*. If this be an argument of anie force against the testament in Greeke, it must haue much more weight against your common translation, which is so full of additions both in the old testament, as I haue shewed, and also in the new, as hath bene faithfullie declared by others. Your examples are but twoe; the one in *Saint Iohn*

*Iohns* Gospell Chap. 8. vers. 59. It may indeede appeere that those last words of the verse, *passing through the midst of them, and so departed*, haue bene added. But this corruption may be espied, and corrected by auncient copies, and so in this respecte no cause to reiecte or disallowe the wholl text in Greeke. The other is the conclusion of the Lordes prayer, *For thine is the kingdome, the power, and the glorie for euer and euer. Amen*. This peece, as you call it, your latine hath not, our Greeke copies haue. That some had it not intimes past, I confesse: that others had it, is plaine by the *Syriake* translator: if you suspecte our copy of corruption, why may not weas probably suspecte the same of yours? and we haue as iust cause to be offended with you for omitting this, as you with vs for *so glorious singing and saying of it*.

The third obseruation is, *that the Greeke* pag. 87.  
*testaments oftentimes omit that, which they* 3  
*should not*. Examples in *Luc. Chap. 1. v. 35.*  
 and Chapter. 17. v. 36. For the first, you might haue found, that in many greeke copies now extant and vsed, the wordes *in vs*  
*of thee*, are not omitted, and that hath *Beza* noted, and therefore supplied those  
 wordes

wordes in the greeke of the last *Genevian* edition. Your reproche of Anabaptisme is ridiculous. The same maie be answered of the second. For that 3 6. verse of Luc. 17. is extant in sundrie greeke editions, as well as in your latine translation. But what maketh all this to purpose? Conclude hereof an argument, if you can, that therfore the greeke testament is more corrupted, then the latine. Whata pitifull syllogisme will this be, that must seuerallie of these places be concluded, that therfore the greeke testament is more corrupt, then the latine vulgar edition, because the latine is in some places not so faulty, as some Greeke copies either are, or haue bene supposed to be.

pag. 371. &c.

4

Your last and principall reason, why your Latine translator ought to be preferred before all other, toucheth not the cause in hand, as your owne wordes doe witnesse. The controuersie is not, which translation is best, and moste to be preferred, but whether this latine edition of your translator, whosoeuer he were, be worthely of your Church preferred before the originall fountaine. Admit he was indued with such qualities as are most requisite



quisite in faithfull translators of scripture, & in respect thereof deserueth greater creditte, then the rest: doth it therefore followe, *Master Rainolds*, that we must preferre him before the writers of holie scripture themselves? was he of sounder religion towards God, indued with greater grace and spirit, more voide of partialitie and affection, then they? Otherwise if you compare him with other translators, although I knowe herein your iudgement is altogether partiall, yet as this reason may aduance him to higher estimation then other translators: so must it cast him down as much and more beneath the writers themselves, in that they being chosen instruments of God for that purpose, were moste plentifullic indued and assisted with all graces of the holie Ghost, which can not be auouched of that translator, how excellent otherwise soeuer he were. Other surmises and geasses of corruptions in the originall texte more then in the translation, as they are by you oft repeated, & by sundry impertinent testimonies of our writers idlelie enlarged, so shal they neuer be trulie and substantiallie prooued, whereby it might appeere that the latine  
transla-

translation is more to be allowed and esteemed generallie then the Greeke text.

*Pag. 375. &c.* To oppose some of our new translators against your olde, were verelie an easie matter: but thus should we slippe awaie from the question, and fall to other discourses, wherein the controuersie lieth not. If we should attribute as much learning and diligence to your translator, as such a man could haue and vse; yet would you confesse (I trust) he were still far inferior to the Prophets, Apostles, and Euangelists, whose writings remaine, and are the holy canonicall scriptures of God. These writings do we oppose against your translation, and these doe you wickedlie and shamfullie dishonour, in preferring the translation of such a man before them. This you are not hable either reasonably to defend, or colourable to excuse, and therefore you runne another waie, as though you chased your enemy, whereas feare causeth your selfe to flie. All this talke of *Erasmus*, *Luther*, *Zuinglius*, *Oecolampadius*, *Castalion*, *Caluino*, *Berna*, and their translations, is from the purpose. We make no such account of anie of them, as you doe of yours, to allowe and receiue what

whatsoever they haue translated, without  
examining their translations by the text.  
we prefer whome we know to haue dealt  
in that worke moste faithfullie, and if we  
find by skill and triall some oversight in  
the translation (as in the best some may be  
found) we cleaue to the originall text of  
scripture, and not after your prepos-  
terous manner, to the corrupt transla-  
tion. Now of all translations set forth  
by Protestants of all countries, sure I am  
you cannot shewe any so repugnant to  
the veritie of the Hebrew and Greeke  
fountaines, as I can shew, and as it hath  
bene shewed that yours is. That *Luthers*  
and *Bezars*, and the other seuerall trans-  
lations haue bene by some in certaine  
places reprooued, is true. But what kinde  
of argument call you this, because some  
errorrs haue bene noted in this or that  
translation, therefore to conclude the  
wholl translation is nought, or worse then  
yours? *Emserus* a papist (you say) hath ga-  
thered out of *Luthers* translation *fourteen*  
*hundred foule lies*. If I saide, that this in him  
were a foule lie, I should say truelie: *Luthers*  
translation hath bene sufficientlie  
commended and maintained by men of  
greater

greater wisdom and learning then *Emserus*. That *Zuinglius* also misliked *Luthers* translation in some parts, and *Beza* the *Basill* translation, and that of *Castalion*, and *Molinæus Caluines*, and *Bezæes* translations, which matters are by you at large rehearsed, as though they made somewhat to purpose, I graunte and giue you leaue to make thereof what you can. But if this seeme in your iudgement a thing so odious and slanderous to our translations, that thus they haue bene seuerallie charged by some, what may we thinke and saie of you, that not content to accuse our translations (though far better then anie you haue) of such impietie, dare affirme the originall bookes them selues now extant to be so full of grosse and notorious corruptions (which you shall neuer prooue) that your vulgar translation knowne to be moste corrupt, is purer then they? whatsoeuer hath bene saied by any against our translations, is in no respect of like hainousnes to this, seeing that not onlie the bookes of scripture were written and set forth at the first moste purelie, but the meanes also haue euermore bene as great to keepe and continue them in the same

same puritie, as anie translation whatsoever.

Your iudgement of our English Bibles is answerable to that spirit, wherewith you are possessed, and of the abundance whereof you write. *Nothing els they are* (you saie) *but corrupt gutters flowing from corrupte and stinking lakes, the best containing wicked, horrible, and ethnicall errors.* A slaunder most wicked, horrible, ethnicall, of all men to be detested: neuer shal you prooue any word hereof true. *Gregorie Martine* hath labored herein, and performed nothing: your skill is onelie in open railing: other deed of moment can you do none against vs. If you finde faulte with vs for correcting our Bibles, shew vs, if you can, that either it is vnlawfull to translate the Bible into our owne tongue, or els after it hath bene translated, to reforme the translation in such places wherein some errors haue escaped, or to translate it ouer againe. No translation of the scripture can at the first be so perfecte and sincere, but it may be afterwarde amended, as God shall reuele to his Church the faultes thereof. Otherwise if it were any fault to amend a fault, why hath your Councell of

M.R. contumelies against the English translation of the scriptures

*Trident* taken order for the correction of your latine translation, and for a better edition thereof to be published, then heretofore hath bene? yea why hath *Pope Pius* reformed your Psalters, Breuiaries, Offices, and such other bookes, as are with you in greatest vse and estimation? If this seemed requisite, why maie not we looke to our translations like wise, amend the imperfections, set forth better? But your grieve is, that we haue translated the scriptures at all: although (I trust) you will not now condemne the thing plainlie, seeing your selues at length haue giuen vs an English translation of the new testament, which if you thinke to be so absolute, as it shall neuer neede any reformation, your iudgement is to be pitied rather, then confuted.

Pag. 387.

The reasons why the Rhemists haue not translated the new testament: according to the greeke.

*H'eron. aduers. Heluid.*

Two reasons are alledged, whie you maie not translate the new testament after the Greeke: first, *because you thinke your latine Testament to be truer, then the common Greeke copies now extant.* Thus you tell vs what you thinke, but reason or prooffe of this so absurd a thought haue you none. Let me answer you, as *Saint Ierome* answereth *Heluidius* the heretike in this point, *tibi stultissime persuasisti Gracos codices*

*esse*

*esse falsatos: Thou hast perswaded thy self most foolishlie that the Greeke bookes (of the new testamente) are falsified: and why may you not as well thinke, that the latine testamente is corrupt, as the Greeke? what argument haue you more for the one, then the other? But your seconde reason is more absurde, wherein you professe that although you had the true originals, yet could you not make in these daies a better translation. Wherefore could you not? the thinge is not harde, if you had simple and willing mindes. But now may we see by this your protestation, that whatsoeuer you speake against the corruption of the originall bookes, in respecte whereof you will seeme to preferre your common translation before them, yet although you had as true originals as euer were or could be wished, notwithstanding you woulde still make more account of your translation, then of them.*

That wheresoeuer we find faulte with your translation, some one of our owne brethren standeth with you in defense of your translation, is vntrue. I haue shewed examples enowe of grosse and manifest corruptions in the translation of the olde



testament, which none of our brethren as you call them, euer went about to excuse. *Valla*, *Erasmus*, *Beza*, haue noted manie in your translation of the newe, althroug I graunt that both *Erasmus* doth iustlie re-prooue *Valla*, and *Beza* hath worthelie reprooued *Erasmus* in some places of their reprehensions. And so maie it fall out to thosethat take paines in correcting a booke ful of corruptions, as your latine translation is, sometime to finde a fault, where none is, & the latter corrector to dissent from the former. Your *Tridentine* decree which you commend, being set forth by so manie excellent godlie learned men, as you saie were impietie to compare all the scattered synagogues of *Lutherans* with them, hath bene tried and examined by more godlie and learned men, then euer were in that synagogue assembled, wherein neither godlines nor learning, but Antichristian tyrannie preuailed.

pag. 391. &c. One example I alledged of corruption in your latine Testament: and that I might haue gathered manie more, is euident by that which hath bene declared before. In the 1. Cor. 15. v. 54. these wordes are wanting in your translation, *when this corruptible*

*ruptible hath put on incorruption*, which yet are found in all greeke copies now extant, and were not onelie in the olde greeke testaments, as appeereth by *S. Chrysostome*, but also euen in the auncient latine translations thereof, and that by your owne confession. Hereunto you make long and friuolous answers by distinctions of points.

First you saie, there is no losse of anie parte of doctrine: for the same thing is set downe in the next lines before. A proper reason, which giueth libertie to scrape out of the scriptures, whatsoever is in other places repeated. Secondlie you adde, that some reason you haue to thinke that percel repeated not to be of the text. As good haue you to thinke that these wordes *when this mortall shall put on immortalitie*, are not of the text, seing they are sett downe in the lines immediatlie going before. Thirddie, that it was in some greeke copies, as you reade. Perhaps so: but what then, seing doubtles the moste and best read it otherwise? Fourthlie, you thinke more reason to correct *Chrysostome* by *Ierome*, then *Ierome* by *Chrysostome*. Yet maie it seeme otherwise to indifferent men,

that *Chrysostome* and the Church of *Constantinople* had as true copies, and as great varietie of bookes, as *Ierome* could haue anie. For where should *Ierome* seeke for true and faithfull copies of the new Testament, but in the Greeke Church? and in which more then in that? and whoe liker to haue the truest, then *Chrysostome*? I think therefore no man of discretion can otherwise iudge, but that it is much more likelie *S. Chrysostomes* reading to be true, then *S. Ieromes*, if they dissent, especiallie other latine translations agreing with that text, which *S. Chrysostome* followed. And *Saint Hierome* manie times in his Epistles and treatises reprehendeth the common latine reading, euen the same that is nowe currant in your latine testaments. Whereby maie appeere that the same was not in his iudgement euerie where so entire, as you affirme. That *Saint Chrysostome* maketh against vs, and approoueth your reading, I wonder with what face you could auouch. Let anie man read *S. Chrysostome* in Greeke, and if he finde not the text in him set down as our Greeke testaments reade it, both in the first and second place, I am content to yeald the wholl to *Master Rainolds*. And so

The vulgare translation of the new testament reprocured in diuerse places by *S. Ierome*.

so likewise readeth *Oecumenius* this place. I graunt *S. Ambrose* hath it onelie in the first place, yet other latine fathers reade it according to the veritie of the Greeke, as your selfe confesse, which is as much as I maintaine. Fiftlie, you thinke it enough for defense of your translation, that the same wordes are added in the margent, which is but a poore shift, when you haue thrust the text of scripture out of his due and proper seate, to giue it some roome in a corner. And yet your English translation hath discharged it of that place also, and wipte it cleane awaie both out of text and margent.

That not here onelie, but in other manysolde places also you keepe the errors of the latine translation contrarie to the truth of the Greeke copies, is a thing that hath bene plentifully prooued by manie, and therefore to saie so, was no bragge. *Arias Montanus* how good a priest soeuer he be, doubtles is not of your iudgement concerning the Hebrew and greeke originals of scripture, and therefore cannot allowe that wicked decree of the *Tridentine* Councell, wherein the corrupt translation is confirmed and established for the Canonical

nonicall word of God, by general consent & commaundement, the true & originall Canon of scriptures being there reiected and disgraced. Now then whether in this and such other respects I had not iust cause to call you Βιβλιομαστας, *inimicus to the Bible*, I referre to the iudgement of all godlie and wise readers. For what greater iniurie or contumelie can be offered to the holie Bible, then not onelie to approoue a translation, that is full of corruptions in all partes thereof, for the authentickall Bible and word of god; but also to cast away the originall Bible it selfe, as corrupte, and to giue no further credit ynto it, then it agreeth with your translation? And therefore that you maliciouslie auouch of vs, that we haue no Bibles, maie moste truelie be saide of you, that you haue willinglie refused the fountaines of Gods moste pure and blessed word, and haue not amongst you in publike regarde and authoritie the true Bibles indeed, which you haue wickedlie both contemned and condemned. Your repetitions to the end of this Chapter, full of outragious vntruthes and slaunders, require no answer in this place: you haue bene fullie answered before, and  
the

the wholl world can testifie to Gods glorie, and your confusion, that not one tittle of Gods worde and scriptures is by vs denied.

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## CHAP. 14.

*Wherein Master R. laboreth to prooue, that it is the verie waie to Atheisme, and infidelity to leaue the ordinarie translation of the Bible, and to appeale to the Hebrew, Greeke, and such new diuerse translations, as the Protestants haue made.*



His absurd Chapter *M. R.* pag. 406. &c. beginneth with *Castalion*, translating long sentences out of the preface of his Bible to King *Edwarde the Sixt*: wherein how vntrulie it is objected vnto him, that he thinketh the *Messias* promised in the law, not to be come as yet, and that he would haue euery man left to his owne priuate iudgement, I will not loose time to declare. Let *Castalion* say and write what he list, and let *M.*

*Rainolds*

Ralledge at his pleasure store of testimo-  
 nies out of such authors, whoe can denie  
 him libertie so to do, or who can thinke  
 him worthie answer therein, when he  
 hath so done? As *Saint Ierome* being vrged  
 with *Tertullians* opinion, answered, *De*  
*Tertulliano nihil amplius dico, quam Ecclesia*  
*hominem non fuisse:* That he was not a man of  
 the Church, so will I answer no more about  
*Castalion*, but that he was a man not found  
 in some points of the Catholike faith and  
 religion of Christ, as by his dealings and  
 writings hath appeered: and therefore we  
 make no greate account of him, nor haue  
 regard what assertions he held, what coun-  
 sell he gaue, what can be rehearsed out of  
 his workes. Al this was vainely brought in,  
 and no lesse vaine is it, that you talke of  
 neglecting all antiquity, & suspending our  
 religion vpon the onelic testament trans-  
 lated after the new guise, where (you saie)  
 is found more varietie, then there are co-  
 lours in the rainebowe. Doe we neglect  
 antiquitie, or you rather? For which is  
 more auncient (*Master Rainolds*) the He-  
 brewe and Greeke, or the Latine? and  
 doe not you suspend your religion vpon  
 the testament translated, that haue noe  
 scripture



scripture in your Church, but onelic a translation, of which I maie trulie saie, that greater imperfections, and moe corruptions are found therein, then in all our English translations together can be espied? we depend not vpon anie translation, English, or Latine, or of other language, no otherwise then the same agreeth with the originall text: but your wholl Church indeed is hanged vpon the latine translation onelic, which how bad it is, hath partlie bene shewed alreadie, and if need require, shall much more be discovered. That you aske which Hebrew, which Greeke I meane, are you so ignorant not to knowe the Hebrew Bible, and greeket testament? How manie Hebrews, how manie greeks haue you, vnles you meane certaine editions of the greeket testament, wherein is found small varietie of anie moment.

To prooue that the departing from the  
latine translation is the verie introduction  
to Apostasie, you propound one example  
of the heretikes in *Germanie*, called

*Antinomi*, whoe holde, as *Sleidan* writeth, that how wickedlie soeuer a man liueth, yet if he beleue the gospel, he shall be iustified: and this you saie is the verie  
conclu-

M. Rai. chargeth vs with the heresie of the *Antinomies* most vntruelie.

conclusion of the Protestants common doctrine of iustification by faith. What need you, *M. Rainolds*, in this place thus falselie, and malitiouslie to flander vs? Doe we teach any such doctrine as this in our Church? doe we giue libertie of licentious life to the professors of the gospel? doth iustification by faith inferre this wicked and detestable conclusion: your conscience can tell you, that you speake vnturly. If hope of repentance be left for such flanderers and blasphemers, God giue you repentance: otherwise I doubt not the Lord will auenge in time such reproches against his holie religion. Let vs now consider your proceeding against these men.

Pag 418.

I

First, fathers and counsellors are by them (you saie) not regarded: which I graunt may well be, that such wicked men will regard neither fathers nor Counsellors: but this can not be vnderstood of vs, who haue the fathers and the Counsellors in such reuerence and regard, as meet is we should. Then *Saint Iames* is also by them reiected, as contrarie to *Saint Paull*. They that reiecte *Saint Iames*, be they *Antinomi*, or whoesoeuer, let them answer for it themselves, this appertaineth not vnto vs: but  
hereof

2

hereof hath bene saide enough before.  
 Thirde lie, the epistle to the Hebrews is  
 denied by *Beza* and *Caluine* to be *Saint*  
*Pauls*. What then? is it denied there-  
 fore to be holy scripture? And for *Illyricus*,  
 he is so far from denying this Epistle to be  
 Canonically scripture, that he thinketh the  
 same to be written by *Saint Paul* himselfe,  
 and to be a moste excellent and necessarie  
 part of the Scripture, as you maie reade in  
 his preface vpon that epistle. Fourthlie,  
*Saint Peters* place is brought in, which  
 helpeth little, whether we read the wordes  
 (by good workes) according to the latine 2. PET. 1. 20.  
 translation; or leaue them out, according  
 to the greeke veritie. That our calling  
 & election is confirmed by good workes,  
 maketh nothing against iustification by  
 faith. Will you saie we are elected and cal-  
 led by our workes? that is grosse heresie,  
 worse then *Pelagianisme*. But *Saint Peter*  
 biddeth vs to make our vocation and ele-  
 ction sure by good workes, and yet you  
 know your selues and graunt, that our vo-  
 cation and election is wrought without a-  
 ny meanes of good workes, because we  
 are elected before the world, and before  
 our vocation our workes were onlie  
 wicked

1 Pet. 1. 2.

5

wicked, what maketh all this then for merite of good workes, that they are testimonies and arguments of our election and effectuell vocation? Fiftlie, an other pregnant place is brought out of the first of *Saint Peter*, against which no exception can be made, whereby you say is prooued first, that we haue free wil: which I graunt we haue, after we are regenerate. Secondlie, that we purifie our selues from sinne, as though we denied that after grace receaued we ought, and in some measure might labour against the sinnes and corruptions of our soule. Thirdlie, that good workes are necessarily required of Christian men: this indede confuteth those heretikes of whome you speake, but maketh nothing against vs, who thinke, teach, and continuallie preach, that good workes are necessarie for al Christians, otherwise they shall neuer see the kingdome of god: so that we are as far from that damnable heresie of the Anabaptists and *Antinomies*, as heauen is from earth. Further you proceede to a place of *Saint Paul. Phil. 1. v. 28* where anie man of knowledge maie soone perceauie that your translator was deceaued fouly, when he translated *in a cause*, the

the word signifying not a cause, but a *plaine declaration, or prooffe*. And this is the manifest meaning of *Saint Paul* in that place, that as the malice and rage of the wicked enemies of the Church is an argument of their condemnation, so the patience of the godly in suffering such afflictions is an evident prooffe that they are the children of god, and therefore shal inherit eternal life. Not *Beza* therefore, but you, and your translator haue altered the text, and peruered the sense of this scripture. As for your other argument out of *Luke. 7. v. 47.* of the woman to whom many sinnes were remitted, it hath bene answered so fullie and truelie by sundry learned writers, that I might whollie passe it ouer. Onelie this in brieft I saie to stoppe your rayling mouth, that *in, because,* is often times vsed for *dis,* therefore: & that so in this place it must be of necessitie expounded, may appeere by an inuincible reason, which your selues cannot denie. For that woman being so deeplie drowned in deadly sinne, how could her loue deserue the grace of God, and remission of her sins? doth your scholasticall Theologie maintaine, that a sinnefull creature, lying in state of condemnation

A chief  
place of the  
papistes for  
merite of  
workes answered and  
expounded

demnation can by loue merit pardon of his sins? Tel vs plainly, if this be your doctrine, your religion, your diuinity. If then this be moſte false and impoſſible, confeſſe that the loue of that ſinnfull and miſerable woman, was not the cauſe of forgiuenes of her ſinnes, but the effecte following, and not going before the ſame. This doctrine is true and Catholike, the contrarie wleked and hereticall, and therefore no cauſe had you to raile ſo mightely at *Beza* and vs for tranſlating & expounding this word as we do, & as the proportion of faith, & circumſtance of the place moſte vndoubtedlie and neceſſarilie requireth. For our ſauour Chriſt ſheweth the cauſe of hir ſo great loue to be the forgiuenes of the great and manie ſinnes. They to whome litle is forgiuen, loue a litle: they to whome much is forgiuen, loue much. She had much forgiuen, therefore ſhe loued much. And this the Fathers alſo acknowledge to be the true and naturall ſenſe of the place, although you abuſe their names to the contrarie. *S. Gregorie* as he is alſo by *Thomas* alledged, writeth thus, *The debt being forgiuen to both, the Pharifie is demaunded who ſhould more loue him that forgane the debt.*

You

*Greg. com. 83.  
in Lucamell.*

You see that *Gregorie* expoundeth this of the loue that followed the forgiuenes of the debt. And so likewise *Saint Ambrose* vpon this place, *Because* (saith he) *there is* <sup>*Ambros. in Luc. 7.*</sup> *nothing which we can worthelie render vnto God, woe be vnto me, if I loue not. I dare saie Peter rendered not, and therefore he loued more, &c.* Let vs therefore render loue for debt, charitie for reward, thanks for the prise of his blood. Thus *Saint Ambrose* plainly sheweth, that this loue in that woman did spring from remission of her sinnes, as it must in vs also proceed from the same <sup>*Camus. l. 12. c.*</sup> *fountaine.* I could also put you in minde <sup>12.</sup> what *Canus* a schooleman of yours hath written of this place cleane ouerthrowing your opinion, as if he had of purpose deuised a shift for you. Notwithstanding that the fathers sometime write, our sinnes are washed awaie by teares of repentaunce, I graunte: wherebie they meane no other thing, but that by our earnest sorowe and repentance we receiue a sure testimonie to our soules of the remission of our sinnes.

Your discourse about *Musculus* exposition I pretermit, with al your monstrous reproches, & blasphemies of *Lucianical* onely faith, &c. except the deuil him selfe stood by them,

Z and



and suggested to them such construction, &c. fitter for you to utter, then me to rehearse or answer.

pag 428.

This wholl matter againe M. R. laieth out in particular distinctions, wherunto hath bene answered enough alreadye, and more then nedd, but onelie in respect of that intolerable and outrageous importunity, which this cauiller hath vsed. If this be an vnlawfull shift in expounding of scripture, to trie and correct the translation according to the Hebrew and Greeke fountaines, then haue all the auncient fathers of the Church exercized continuallie wicked shifts, whoe both appeall them selues to the authentickall fountaines, and counsell all others to doe the same: far otherwise then your fathers of *Trent* haue done, or will suffer others to doe, who tie their faith wholly to a bare translation, and giue no credit to the Canonickall fountaines: wherein they haue not only vsed a damnable and miserable shift, but at once haue rased out the wholl scriptures from beginning to ending. *S. Augustine* saith, the bookes of the olde Testament must be examined by the Hebrew, and the new by the Greeke veritie. *Saint Ambrose* saith, The authoritie of the Greeke bookes

*Grat. dist. 9.  
et veter.*

*Ambros. de in-  
carn. cap. 8.*

bookes of the new Testament is greater. S. Ierome is euery where of the same minde: In the new Testament (saith he) if there arise <sup>Hierod. 3. m. & Frit.</sup> anie question among the Latines, and there be difference in the copies, we repaire to the fountaines of the Greeke tongue, wherein the new Testament was written: and so likewise in the olde. In his preface vpon the fise boke of Moses: he esteemeth it an absurde and impossible thing, that the latine copies should be purer then the Greeke, and the Greeke then the Hebrew. Againe in a nother place he saith, if trueth is to be sought, whie returne we <sup>in a. Baug. ad Damasc.</sup> not to the Greeke original? speaking of the new Testament. And such sayings hath he manie, alwaies preferring the Hebrew & Greeke before al translations in the world. But all this by *M. R.* simple verditte was but a shift in him, and al the auncient learned godlie fathers. For it is the high waie to Atheisme in his opinion to do as they did, and as they haue also taught vs to doe.

*Zuinglius* exposition of lone for faith, I <sup>pag 429.</sup> will not maintaine. It may seeme more curious, then necessarie. In the text is no difficultie, if the simplicitie of truth maie be receined. As for *Tertullians* complaint of certaine heretikes, that either refused, or man-

gled, or corrupted the scriptures, it toucheth vs no whit at al, who acknoweledge the wholl bodie of scriptures, and are so far of from wilfull corruption thereof, that of purpose we would not alter one letter in the Bible, to winne the wholl worlde. Therefore we litle regard your furious and senseles railing against vs, wherewith you haue stuffed all partes of your booke, that neuer was scorpion fuller of poison, then it is of venemous and stinging reproches.

*Pag. 431.*

*M. Rain. saith  
that in the  
Hebrew text  
of scripture  
there is no  
holde,*

Leauing the Greek, you returne againe to the Hebrew, against which you haue deuised pretie reasons, to prooue there is no holde in it against contentious heretikes. The blasphemie of which assertion, I dout not euerie reasonable man at the first will espie and abhorre. For seeing it pleased the Lord, of all tongues of men vnder heauen to chuse that tongue, wherein to write his word & oracles, that his Church might haue a most perfecte and certaine rule of religion, shall this Papist come and controll the wisdom of God for so doing, and say that of the Hebrew litle holde can be taken to binde a contentious heretike? Thus it appeereth, that although we  
had

had the verie same *Autographall* and *authentick* copies, which *Moses* and the other Prophets did write with their owne handes, yet would this Seminary papist and his fellowes make lesse account of them then of their translation, as being lesse hable to binde heretikes then it.

The reason is, first *the diuerse significations of euerie worde almoste*, which may seeme perhapes to some simple bodie to make for their translation against the Hebrew. Whereunto I answer, first that although the Hebrew were so vncertaine in respect of the manifold and diuerse significations of wordes, as they would haue it, yet were there noe cause whie the latine translation should more be allowed for the vndoubted word of God, then the Greek or any other in the world. They are all noe better then translations; and what warrtant is there for one more then another, but onelie in commendation of greater sinceritie, and that in respecte of faithfully expressing the Hebrew? Secondly this variety of significations is not lately begonne, but was alwaies from the beginning: which notwithstanding the He-

breues could speake, and write their mindes as plainlie and certainlie, as anie other people: and the scriptures were read and expounded in that language manie hundred yeares before anie parte of them was translated into Latine. So that this reason maketh them now no lesse hable to binde heretikes, then they haue euermore bene from the beginning. And what tongue (I praie you) were the scriptures written in, which the Apostle exhorteth *Timothie* to read, that he might stoppe the mouthes of heretikes, and which he saith are profitable to conuince the Aduersaries, but in the Hebrew and Greeke? your latine translator was then ynborne, when yet the scriptures in their original tongues were able to binde and confute all heretikes. Your example out of the Psalme 55. ver. 21. sheweth a plaine corruption in your translation. For that Hebrew worde with these letters and prickles cannot signifie *reward*, as your translation hath, but *upon those that haue peace with him*, as our translations for the moste haue according to the Hebrew.

The second reason is, that *manie substantiues* ~~maie~~ haue diuerse deriuations from diuerse

*uerse verbes:* and one example is brought out of the 60. Psalme, v. 6. To this maie be answered as to the former, that if this diuersitie of deriuation cause a diuersitie of expositions, it maketh no more against the Hebrew text now, then euer since the hebrew was first written.

Thirdlie, touching the literal sense of PAGE 434 the hebrew words, you demaund what masters we shall followe. If a controuersie be about the signification of a word, whome should we followe rather then the moste learned masters of that tongue? they can best resolue vs that know the tongue best: and as this for wordes in all other languages is the onelie waie, so likewise if we doubt of some worde in hebrewe, what meanes maie we vse to be instructed and satisfied, but to learne of those that are moste skilful in the tongue, and best know the naturall force of the words. Who can denie that this is much better, then as your translator oftentimes doth, to call blacke white, and to giue a signification of a worde, which all Hebricians can tell, is cleane amisse. Examples hereof are in your translation plentifull, as if before you knew not, now by that which I

haue alreadie alledged, you maie vnderstand. That which followeth of *Caluine*, *Beza*, and the rest, hath nothing, but a poore bragge not worth the mentioning.

Pag 437.

To your question, whether I thinke it flat Atheisme and Turkery, to denie that Christ was borne of a virgine, I answere, no Christian can thinke otherwise but that it is indeed plaine Atheisme, to denie this so principall an article of our faith. Then you require what scripture I haue to prooue this veritie. I answere, I prooue this veritie by a plaine text of scripture, in Matt. 1. v. 23. *Beholde a virgine shall conceive. &c.* But this, you saie, prooueth nothing by mine owne rule, by *Bezæs* common kinde of scanning such citations, and by the protestants interpretation of this place. What rule, what scanning, what interpretation of ours can you alledge against this moste sufficient and euident prooffe? Did euer *Beza*, or I, or anie other protestant speake anie thing against this trueth? If you can charge anie of vs, we desire no fauour at your hands. But what cause or reason haue you thus to saie? Because this texte is not according to the Hebrewes, but the  
Icauentie

uapour.



seauentic as you affirme. Which to be a foule vntrueth and tending to Atheisme and Turcisme, whoe seeth not? For if the Angels wordes rehearsed in *Saint Matthew* be not agreeable to the veritie of the Prophets wordes, then may Turkes, Jewes, Atheists, and wicked heretikes indede at their pleasure not onelic dispute against this article of our faith, but also condemne it, and we shall not be hable to conuince them. This aduantage giueth *M. Rainolds* vnto them, when he saith, *Saint Matthews* text is not framed according to the Hebrwe, but the Greeke translation. Thus while you labour to prooue that we in cleauing to the Hebrewe text, doe open a gappe to Atheisme, your selfe in denying *S. Matthews* text to be fully agreeable to the Hebrewe, haue opened a broade gate to all Atheists and Turkes in the world. God forbidde that we should euer vtter word so much seruing for defense of Atheisme as you haue here done: or els set downe in word or writing that *S. Matthews* place is not according to the Hebrew. If you take part with the Jewes, and openlie maintaine, that the Hebrew worde signifieth not a virgine, but a young

*M. R. denieth the text of S. Matthew touching Christ borne of a virgine, to be according to the Hebrewe.*

*wench*

Mark. 13. 7.  
H. 16. 8.

wench, then will I answer you as the godlie fathers haue answered thote wicked enemies of Christ, that *Halma* signifieth a young wench indeed, but one that is a virgine, being deriued of the roote that signifieth *to hide*. So *Saint Ierome* writeth, that this worde not onelic signifieth a young maide or virgine, but more also, a virgine kept hidd and secret, by greate diligence of her parents: and further also, a young virginne of tender age, not an olde virgine, as some be. And although the word in Hebrew had signified onelic a wench, yet the Angell and Euangelists expounding it of such a wench as was a virgine also, this maie suffice all Christians to beleue and holde, that our sauiour Christ was borne of a true virgine, let Iewes, Turkes, Atheists, and heretikes, say what they can to the contrarie.

page 359. 2c. *Master R.* is affraid lest men should thinke he studied to disgrace the Greeke & Hebrew tongues, which he confesseth to be great helps to the attaining of the true sence in sundrie places of scripture, and sheweth what paines the Catholikes haue taken in setting forth the Bible in Hebrew and other languages. I graunt you haue  
not

not disgraced the tongues, but the scriptures written in those tongues you haue indeauoured as much as in you laie to disgrace, although doe what you can, you shall neuer be able to disgrace them truly. And herein may you fitlie be compared to the Iewes; for as they keepe the Hebrew text moste carefullie, but yet haue lost the true meaning thereof: soe you haue indeed printed the old and new testament in Hebrew and Greeke with diligence and great cost, but in the meane time you deny them to be the authenticall word of God.

This treatise you conclude ful discreetly, that first we must be sure of our faith. That is a verie good thing, but how this should be wrought, you tell vs not. The latine translation is for this purpose no fitter, then the Hebrew and Greeke fountaines, but rather manie waies more vnfitte, being onelie a translation, and that an vnperfecte, a corrupt, an obscure translation: & though it were as excellent as euer any translation could be, which God knoweth is far otherwise, yet might it not attaine to the diuine perfection of the originall text that was written, and published by the wisdome of Gods holie spirit, and ministry

tery of the Prophets, Apostles, and Evangelistes. But (saie you) let vs holde the Church, then our Greeke and Hebrew may do vs some good: let vs departe from her, our Greeke and Hebrew will turne to our perdition. And I graunt *M.R.* that to talke of the Greeke and Hebrew, vnles we hold the right faith in the true Church, helpeth vs nothing, but rather increaseth our condemnation. But this is true no lesse, I am sure, of your latine, then of the Greeke and Hebrew, vnles there be some secrete vertue in that, which is not in the other, that to talke of it, though a man hold not either faith. or Church, may be a profitable thing. If this be not your meaning, then haue your words no sense nor force of reason in them: a meete conclusion for such a discourse.

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## CHAP. 15.

*Of the new testament set forth in the  
Colledge of Rhemes.*



*S* Master Rainolds hath hether to defended with great indeuour, and smal successe their latine vulgare translation, so now is he come to maintaine in like manner their *Rhemish* late English translation of the new Testament, whereof himselfe may seeme to haue bene a principall author, or at least some speciall dealer in the worke. First he rehearseth my words at large written in my preface concerning that translation, and setteth vpon them six markes, whereof he intendeth in order and seuerallie to speake. But before he come to the particulare scanning of my wordes, he breaketh out into immoderate and immodest railing, wherein is nothing worthie answer: and therefore suffering him to plaie his parte with *Ajax* or *Hercules*, of whome he speaketh, let vs proceed to the seuerall points, and so shall it appeere whether I haue vttered any thing but a certaine trueth, or whether he had cause thus strangelic to behaue himselfe.

First I saide, that since the world was made, neuer was there set forth such a translation: whereupon this man taketh  
occasion

occasion to talke of newe Testaments and translations hereof set forth 5000. yeares agoe. And haue we not iust cause to admire his wisdom and grauitie, that could deuise and handle in this sorte such a simple fantasie of his owne braine? since the world was created, neuer was found such a translation as the *Rhemish* is; therefore (saith *Master Rainolds*) there haue bene translations of the newe Testament euer from the creation of the world. If anie man els can so vnderstand it, I am content to let it be so taken. To me it seemeth straunge, that anie man of reason should thinke and write thus absurdlie, thus peeuishlie, thus falsely, vnles it were to make him selfe ridiculous, and odious to all the worlde. But of this so foolish a conceit of his, we neede not to speake moe words. Now will *Master Rainolds* prooue indeed that worse translations of the newe Testament haue bene by vs set forth of late, then theirs is, and therefore that I haue saide vntuelie, that theirs is worst of all.

pag. 450. *22.*

His argument is thus framed: a translation that transformeth God into a deuill, must needs be worse then theirs: But seuen of our translations, (whereof some haue bene

bene fet forth within these five yeares,  
 transforme God into a deuill. Therefore  
 these are worse then theirs. His *assumption*  
 he procueth by a place translated in the  
 first of *S. Peter*, Chap. 2. ver. 8. And here is  
 made a great sturre with long sentences  
 out of *Illyricus, Bexa, Castalion*. The in-  
 different reader wilbe content with a short  
 replic, when a longer is not requisite. Now  
 then what is this hainous fault of our  
 translations? Because they haue translated  
*in illis locis, vnto the which thing they were or-*  
*dained*. A grieuous accusation, but a faine  
 prooffe: the translation is right, and no  
 more transformeth God into a deuill, then  
 doe *S. Peters* words themselues, which  
 were written by direction of Gods moste  
 holie spirit. Here is no place to make dis-  
 course of this question, whether God be  
 author of sinne: which as it is a most impi-  
 ous assertion, so haue you moste falselie  
 obiected it vnto vs sundrie times, and ne-  
 uer could prooue it once. This place of *S.*  
*Peter* we cannot otherwise translate, vn-  
 les we would willinglie translate amisse: &  
*S. Peters* owne text being found, our tran-  
 slation agreeing fullie therewith, cannot  
 lead men into any such damnable opinjon,



as that is, whereof you speake. Yet saith *M. R.* verie confidentlie; *finde yon anie so wilfull and horrible an Atheisme in ours, and hardlie set a fire on them all.* Take heede what you speake. Is this wilfull and horrible Atheisme? are all your bookes wor-  
thie to be burnt, if anie such can be found in them? will you stand to this? How then haue you translated the place your selues? Let vs looke now on your translation: thus it is, *wherein also they are put.* This cannot be true, following your latine, which hath *quo, for quod:* and therefore in your margent you mend it thus, *whereto also they are ordered.* And how differeth this from ours? what Atheisme is in ours more then in this? or why deserueth ours to be burnt rather then this? Burne your owne if you list, *Master Rainolds:* and if you speake as you thinke, you haue pronounced them in your iudgement worthise to be cast into a fire: and so perhaps you could be content, so that ours might burne withall for companie.

pag. 455. &c.

2.3.4.

The three points following, are hudled vp, and answered together, concerning vnaccustomed and monstrous nouelties of wordes, whereof their translation hath  
such

such examples, as the like in no other can be found, so as a man may iustlie call it a new fangled and ridiculous translation, deuised rather to amaze the readers, and make the worde of God a laughing stocke, then to edifie the Church of Christ. For whoe hath euer heard or read such wordes and phrases, as they haue vsed and affected in their translation, whereas they might haue retained as well the common and known manner of speaking, that their translation set forth in English might haue bene vnderstood of Englishmen? But they of purpose haue so framed the same that the English is in many places as obscure in wordes, as the latine: which thing is in all translations a foule fault, but in translating of scripture moste intollerable? And what reason should be hereof, but that men either should contemne, or not vnderstand the scripture, which yet they will seeme to translate for the benefite of the Church? if you require examples, take but the booke, and reade a litle, and soone shall you see strange affectation of nouelties in wordes and speeches throughout their whol translation. There shal you finde. *The<sup>a</sup> transmigration of Babylon: <sup>b</sup>The enemies man: <sup>c</sup>vnles*

The Rhemish English translation moste foolishe and newfangled.

Vnaccustomed nouelties of words and phrases in the Rhemish translation.

<sup>a</sup> Matt. 1. 17.  
<sup>b</sup> Mat. 13. 28.  
<sup>c</sup> Luc. 13. 3.

d Mat. 6. 11. you haue penance: <sup>a</sup> Giue vs to daie our super-  
 e Luc. 10. 35. substantiall breade: <sup>c</sup> what soeuer thou shalt  
 f Rom 13. 13. supererogat: <sup>e</sup> Not in chamberings, and impu-  
 g Gal. 1. 14. 24 dicusies: <sup>b</sup> an emulator of the traditions of my  
 h Gal. 4. 19. fathers: I expugned the faith: <sup>d</sup> They emulate  
 i 1. Pet. 2. 5. you not well, that you might emulate them: <sup>i</sup>  
 k phil. 4. 10. Beye also your selues superedified: <sup>f</sup> Once at  
 l Iud 4. length you haue re florished to care for me: <sup>h</sup>  
 m Ephe. 1. 14. Denying the onelie dominator and our Lord: <sup>m</sup>  
 n Ephe. 6. 12. to the redemption of acquisition: <sup>a</sup> against the  
 o Marc. 5. 22. spirituals of wickednes in the celestials: <sup>o</sup> the  
 p Gal. 5. 21. Archisynagogue: <sup>p</sup> Ebrieties, commessations: <sup>a</sup>  
 q Apoc. 1. 10. the dominicall daie: <sup>c</sup> But they are written to  
 r 1. Cor. 10. 11. our correption: <sup>f</sup> That in the name of Iesus e-  
 s phil. 2. 10. uery knee bowe of the celestials, terrestrials, and  
 t Phil. 2. 7. infernals: <sup>c</sup> But he exinanited himselfe: <sup>a</sup>  
 u Hebr. 13. 16 For with such hostes God is promerited: <sup>c</sup> Let  
 x Heb. 13. 1. the charitie of the fraternitie abide in you: <sup>f</sup>  
 y 1. Tim. 6. 20. O Timothie keepe the depositum: <sup>a</sup> that he might  
 z Hebr. 2. 17. repropitiate the sinnes of the people: <sup>a</sup> wrapt it  
 a Matt. 27. 59. in sindon, and laid it in a monument: <sup>b</sup> All shall  
 b Ioan. 6. 45. be docible of God: <sup>c</sup> Vpon probatica a pond: <sup>a</sup>  
 c Ioan. 5. 2. which of you shall argue me of sinne? <sup>c</sup> they ha-  
 d Ioan. 8. 46. ted me gratis: <sup>f</sup> beyond the Torrent Cedron: <sup>c</sup>  
 e Ioan. 15. 25. It was the parascene of pasche. These and  
 f Ioan. 18. 1. such like are the goodlie flowers of their  
 g Ioan. 19. 14. translation, besides the obscuritie and am-  
 biguitie of sentences, by reason of leuing  
 out

out the verbs and other wordes in the English translation, which maie in latine more easily be vnderstood. Yet haue they dealt something reasonable in adding a *Dictionary* to their translation, if it had bene somewhat larger. Hereby the reader maie iudge, but better by reading the translation it selfe, whether I haue not truelie said of it, that it is a strange translation indeed, and such a one, as hard it were to finde the like. But *Master Rainolds* answereth, that we rather delight in such noueltie, then they, seing they retaine the ancient words, *Masse, Priest, &c.* and we refuse them: hereof hath bene spoken before. And as for certaine names of persons and places which some of our interpreters doe reduce to the Hebrew sound, they cannot much trouble the reader, and they are rather vsed in bookes, then speach. Your accusation *Master Rainolds* of greater noueltie in articles of faith amongst vs, is fallie: and concerning the bookes of *Indith, Machabees*, and the rest of that sorte, we haue spoken sufficient before; your other railing I omit.

What cause haue we to be affraide of your translation? If you translate the word

Aa ij

of

of God, that is it which we haue translated and printed, and published so often. I wish indeed for my part, that your translation might be printed alone, and all men suffered to haue and read it, that so by comparing it with ours, and with the originall text, and by considering the wholl shape of it, they might the more abhorre your irreligious and profane handling the Testament of Christ. Your Annotations ioyned with your translation are deuilish indeede and daungerous for all Christians to read, and therefore the godlie wisdome of magistrates cannot suffer such bookes openly to be solde. You speake your pleasure of *Master Iewells* dealing with *Hardinges* bookes, but falselie, all men knowing the contrarie: and so further you proceede in blasphemous railing against the truth of Christs gospel, which now in England is professed, calling it an *Atheisticall* gospel. Such new termes of blasphemie haue you deuised and vsed manie, so as we maie perceiue that you haue profited wel in your schoole of Apostasie, and are nowe come to the highest forme and chaire of scor-ners.

Page 64. &c.

Where the *Rhemish* translators would  
seeme

seeme so preciselie to translate the latine translation, as making the same account of it that we doe of the Greeke, I thought to admonish the reader, that this thing is not by them so truelie and exactlie performed euerie where, as it is constanlie pretended: but that these translators sometime leaue their translation which they translate, and follow the greeke rather then it. Two examples hereof I noted, of which *Master Rainolds* speaketh much, and more then enough, amplifying that in ten pages, which might haue bene comprised in as manie lines, such leasure and pleasure hath he to runne at large, as a wanton whelpe that can not be kept from ranging abroad, nor brought to follow the marke. I purpose not to runne after him, for then should I be as ill occupied as he: but keeping my purpose and manner, I will come to the matter in question. The first example is in the 12. Chapter of *Saint Pauls* epistle to the Romans, the 19. verse: where the Apostle forbiddeth vs to *revenge* our selues, *ut inuicti in*  
*deuictis.* for so much as vengeance belongeth to the Lord. The common translator hath expressed it otherwise, as though the Apostle would not haue vs to *defend* our selues, *Non vosmet*  
*ipsos defendemus.*

Aa iij      making

making defense of our selues and reuengement all one, which yet are two diuerse things in them selues. Our *Rhemists* in this place followe not their olde translator, but the Apostles Greeke text; and thus they haue translated it, *not reuenging your selues, my dearest*. Whoe seeth not that here they haue left the latine worde, and followed the Greeke, which differeth from the latine? Now *Master Rainolds* to prooue himselfe a notable Grammarian, telleth vs the latine agreeth with the Greeke, and the English with the latine, and all is right. For he affirmeth, and by some vsitt examples would prooue that *indignus* signifieth *to defend*, and *Defendo* signifieth *to reuenge*, alledging also some Dictionaries for his opinion. But to make a short replie, let *M. R.* bring vs forth any one example out of good author Greeke or Latine, wherein the wordes are so vsed, as he teacheth, & then shal we easilie yeald in this case. By implication and consequence I graunt the one word maie perhaps be vsed sometime for the other: but I appeale to all learned Grecians and Latinists in the worlde, whether it be not true that *indignus* properlie signifieth onelie *to reuenge*, and



and not to defend: and so likewise *Defensio*  
*to defend*, and not to reuenge. Therefore  
to translate the one for the other, as it is  
altogether vnproper, so is it moste daun-  
gerous in the scriptures, because thereof  
may followe errors in iudgement, and  
practise of life. And it appeereth that  
*Thomas of Aquine* tooke the word *Defen-*  
*dentes* in the proper signification, expoun-  
ding it by Christs precept, that if we be  
stricken on the one cheeke, we must be so  
farre of from defending our selues, that  
we must be willing rather to turne the o-  
ther also to him that smote vs: and by  
Christs example, who being buffeted on  
the face, defended not him selfe. Yet af-  
ter he sheweth that some defense is law-  
full by example of *Saint Paule*, who pro-  
cured him selfe to be defended from the  
Iewes that laie in waite for him. Thus we  
maie see that your *Saint Thomas* vsed the  
worde simplie and properlie, and thereby  
was faine to seeke some newe exposition,  
which he nedd not to haue done, had he  
bene as good a grammarian, as your *M-*  
*ster Rainolds* are.

The other example is in *S. Matthewe*, pag. 470. &c.  
the 4. Chapter. 16. verse: wherein you haue

Aa iiij

also

also followed the Greeke rather then the latine, translating not according to moſte of your latine Testaments, which I haue ſcene, *the people that walked in darknes*, but after the Greeke, *the people that ſat in darknes*. A ſmall matter in it ſelfe, I graunt, yet great enough to ſhew that you haue not ſo preciſelie followed the latine translation, as you would ſeeme : which alſo in other places appeereth, by comparing your translation with that. For in the verſe firſt Chapter of S. *Matthew*, the 19. ver. you haue omitted theſe wordes, *Her husband*, which your latine bookes haue truelie translated according to the greeke. Whereof reaſon it were, that you ſhould be accountable, for what cauſe you haue remooued thoſe wordes cleane out of the text, if they were not rather left out by ouerſight. For I truſt you are not aſhamed that *Iofeph* ſhould be called the husband of the bleſſed virgine *Marie*. Againe in the 13. to the Rom. v. 9. *inſtauratur*, you translate, *is comprised*, by no grammar, I am ſure, nor dictionary, I think. The ſenſe, I graunt, is true, and well agreeth with the Greeke, but the latine worde is left. If you liſted not to translate, *is renewed*, or *repared*, as the word

to ſubſtitute.  
Virgine.

word signifieth, you might haue kept the worde, and according to your new found manner of translating and speaking haue translated, *instaurated*. Such examples are there in your translation manie moe, if we should peruse the wholl, which is not necessarie. Neither haue I much blamed your translation in this respect, *Master Rainolds*, for not iumping alwaies with your latine, as you haue vntruelie tould your reader: but for leauing the Greeke, and following the latine, translating onely a bare, (I wil not speake as you doe, a bald) translation, and for translating it after such a fashion, as neuer scripture was translated, nor any other booke I suppose: and for applying the text moste absurdlie and violentlie to some colourable maintenance of your Antichristian Church and religion.

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## CHAP. 16.

*Of the faults found in the Annotations  
of the new testament.*

**From**



From the translation, which how vaine and childish it is hath bene declared, now let vs proceed with you to the *Annotations*, which are meet handmaidens for such a maistres. But before you come to speake of the particular faults, that were found therein, you discourse of many matters according to your common custome idly, and railingly, whereunto it booteth not to make answer: and therefore passing ouer what you haue written of *M. Iewell*, *M. Horne*, &c. of *Tower* and *Tiburne* disputation, of the Churches stabilitie, of *M. Foxes monuments*, of *Luthers* iudgement concerning the *sacramentaries*, I will come to examine your defense of those faults, that were noted, and that as brieflie as I can, reseruing these causes to the large confutation of those *Annotations*, which in conuenient time through Gods goodnes wilbe (I hope) performed to Gods glorie, defense of the trueth, and disprooffe of popish lies and heresies. Three kindes of faults were obserued: the first of errors in matters historicall: the second of false conclusions and arguments: the third of  
certaine

certaine blasphemies against the holie Apostle.

In the first order were reckened certaine traditions, which hauing no ground in Gods word, nor much differing from mere fables, are in your *Rhemish Annotations* notwithstanding gloriouslie auouched, as behouefull for all Christians to belecue. And first of the wisemen that came from the East to visite our sauiour Christ, three things are affirmed, first that they were kings, secondlie that they were three, and lastlie that their names were *Gasspar*, *Melchior*, and *Baltasar*, as now commonlie they are called. For the first, *Master R.* demaundeth a reason, why I should thinke they were no kinges, himselfe not hable to shew any, why he should saie they were kings. But if reason may rule him, for which he calleth, as though he would yeelde vnto it, if it were giuen him, three reasons will I propounde, wherebie I am mooued not to belecue that these men were kings.

P<sup>g</sup> 434 &c.

Popish traditions full of fables and vanities.

First, because the Euangelist calleth them by noe such names, which yet he would not haue omitted, if the truth had bene according to your tradition, confide-

The wise men, that came to worshipping Christ, said to be kinges against reason.

ring

ring how this would haue made for the honour of Christ, that so soone as he was borne, kings should haue sought him far, and done vnto him homage and worship. And when you maintaine your opinion by this argument, for that it is honorable to the person of our sauiour Christ that so we should thinke of them, you charge therein the holy Euangelist for omitting somewhat, that might haue greatlye aduanced the honor of Christ, if he had truelie and fullie reported the same. Secondlie, it is not credible, that *Herode* would haue admitted into his kingdome and chiefe Citie three Kings with their troupes, especiallie there being enmity betwixt him and the kinges of *Persia*: neither could they haue so secretlie come to our sauiour Christ, and escaped out of the countrie againe, but that being kings, and therefore no dout accompanied in some princelie sorte, they muste needs haue bene discried. Thirdlie if they had bene, as you imagine, kings, yea and Monarches, as great as the king of *France* and *Spayne*, or the great *Sophie* of *Persia*, which you suppose might be, then would they not haue left our sauiour Christ and his Mother in  
that

that poore estate, that she was able to offer no more, but a paire of doves, according to the oblation of the poorest amongst the people. If you can remooue the ground of these reasons, I will confesse your opinion hath in it more probability then I thought, although to belecue it, as you do, for a certaine truth, I cannot, because thereof I know no sure reason can be alleadged. The fathers I graunt some of them speake of these wise men as of kings, taking that word in a larger sense, for great and honorable personages, such as may be thought that they were: but the ground of their opinion is a place of scripture misunderstoode, in the 72. Psalm, concerning the kings of *Tharfis*, *Arabia*, and *Sheba*, that should bring giftes, which cannot be applied to these, for so much as those countries are not Eastward from *Iudea*, and the scripture plainly saith, that these wise men came out of the East. Therefore whatsoever any father hath written to this purpose, is lightlie to be regarded, hauing no better ground then a manifest wresting of scripture, and turning South into East.

Now that they were also three, how pag. 482  
may it be prooued? forsooth here is a my-  
strie



sterie of the blessed Trinitie, whereunto *Saint Augustine* most sweetlie alludeth. At this most heauenlie mysterie, *Master Rainolds*, none will be grieued, saue onelie most wicked and detestable heretikes indeed. But how appeareth it, that these wise men did represent and signifie that mysterie? *Saint Augustine* and *Leo* saie so: and therefore we must beleue it is so. Which argument I will admit, if because their oblations were of three things, therefore it follow necessarilie, that them-selues, whoe offered, were three. Yet *Master Rainolds* hath a better reason then this, if it will be accepted. The Euangelist (saith he) speaketh of them in the duall number, and therefore they were moe then two: but we neede not to beleue that they were moe then three. Neither need we to beleue that they were iuste three: for the Euangelist speaking of them indefinitely, as he doth, we may as well thinke they were moe then three, as well as three, and so also indeede some fathers haue thought. So that this hangeth vpon a slender threede of mans coniecture, which cannot be warranted by mysticall expositions. And if herein were  
con-

contained so sweete and excellent mysteries, much maie we maruell, why the Euangelistes would not plainelie write, for better vnderstanding of this mysteric, that they were neither fewer, nor moe, then iust three.

Lastlie, touching their names, *Master* pag. 490.  
R. asketh, seeing they were not names, why their names were not *Gaspar, Melchior, Baltasar*, rather then *William, Iohn, and Thomas*. I graunt as well maie we thinke the one as the other: but reason is there none to thinke either. That their names might haue bene continued in the Church, I denie not, as well as those force-rers names were, of whome *S. Paule* maketh mention. And so standeth your argument, Their names might be such, therefore they were such: they might be three, therefore they were three: they might be Kings, therefore they were Kings. And thus in Popish traditions the argument holdeth well *à posse ad esse*, contrarie to the rules of all Logique in the world. But enough of these three counterfaite Kings, of Colen.

That Iohn the Baptist was an Eremitte, and patrone of Eremiticall life, is as like-  
lie

pag. 492.

lie as the other. First, scripture haue you none for this Tradition of yours: for then it were not a right tradition, if you could bring something out of scripture for confirmation thereof. The Euangelists saie not, that he liued alone from companie of men in the wildernes, as your Eremites did, but that he liued in that countrie of *Iudea*, which in respect of other parts thereof more populous, was called the *desert of Iudea*. Then whatsoeuer you alleige out of fathers, may in a worde by another father be disprooued, who denieth that *Elias* and *Iohn* were Monckes, and saith that *Antoninus* and *Paulus* were thought to be the first fathers of Eremites.

Hieron. in vita  
Pauli.

Pag. 493.

Concerning the stone that hitt *S. Stephen* on the elbowe, and nowe is kept at *Ancona* in *Italie*, *Master Rainolds* will not stand greatlie in maintenance of this fable, but referreth vs to *Saint Augustine* in a counterfaite sermon. Yet that such a thing might be, he prooueth by example of *Aharons* rod and the *Manna*, which were by Gods speciall commaundement preserued in the Arke. But was there anie like commandement, or cause to keepe the stone, that rebounded from *Saint Stephen*

*Stephens* body? shew vs some, and then we say no more.

For *Elias* comming before the last iudgement are alledged sundrie Doctors. So then belike all is safe on their side, if they can approoue their opinions and expositions by Testimonies of some Doctors. But this will not serue, vnles the Doctors saying be warranted by Gods worde, as we haue a thousande times tolde them. Now this imagination of *Elias* comming is by the wordes of our sauour Christ plainlie confuted, whoe teacheth that *Eli-* p22. 494  
*as*, according to the prophecie of *Malachie*, was come alreadie: and the Apostles vnderstood that he meant of *Iohn the Baptist*, whoe was *Elias*, not in person, but in spirite and power. Then the prophecie of *Elias* comming being fulfilled in *Iohn Baptist*, as our sauour himselfe hath taught, vaine is it to dreame of an other comming then that, wherof no worde can be found in all the scriptures of God. Wherefore as you compare the fathers with vs, to make your cause seeme the more probable, so will I compare the scriptures with the fathers, whose authoritie is much more incomparablie aboue theirs, then theirs is a-

boue ours, by how much God is more  
about man, then one man is about ano-  
ther.

Page 497.

I

Your faults in framing arguments out of  
the text of scripture, are most incredible &  
monstrous, such as I gathered some out of  
your *Annotations* vpon the new testament,  
as your selues had deliuered them vnto vs.  
You cannot otherwise doe, but take vp-  
on you some scellie defense of your fel-  
lowes Collections, whether with grea-  
ter ignorance, or boldnes, I can not tell.

Matt. 14. 26.

Christ and *Peter* walked on the waters,  
therefore it is euident, that Christs bodie  
may be in compasse of a litle bread. This  
to be a most false argument, not onelie in  
true Diuinitie, but also in naturall reason,  
is manifest. For had Christ or *Peter* a bo-  
die, that both walked on the water, and  
walked not on the water at one time?  
Doe the scriptures so teach, or is there  
no such thing to be found in them? If  
not, then is not this like to your imagi-  
ned presence of Christs bodie in the sa-  
crament: which being graunted accor-  
ding to your doctrine of transsubstantia-  
tion, inferreth moste necessarilie, that  
Christs bodie at once is both compassed

in

in a litle bread, which is contrarie to the nature of a mans true bodie: and also is not compassed therein, as sitting in heauen, and hauing the naturall properties of a true bodie, which cannot be brought within so narrowe a compasse as is your wafer cake. This is repugnant to scripture, to reason, to Gods ordinaunce, and therefore a moste absurde and impossible thing is it, that Christs bodie should remaine a true naturall bodie, and yet at once be contained in so small a compasse, as you teach. In that Christ and *Peter* walked on the water, no such inconuenience nor absurditie can be found, whether the waters were made by miracle firme as the ground, or the bodies were sustained by Gods power, that they suncke not. Christ might beare vp him-selfe and *Peter* from sincking downe, by his diuine power, and chaunge no naturall propertie of his or *Peters* bodie: but Christs bodie can not be brought into that slender compasse of your mathematicall cake, without destruction of all properties incident vnto a natural body. So then betweene these two is no likenes at all, as any man not blinded with Popish folly, and not wilfullie

shutting his eyes against the cleare light may manifestlie perceiue. Wherefore distrusting this argument, you protest that your note consisteth not so much thereupon, as in the authoritie of *Epiphanius*, whoe hath not anie worde at all to this purpose. Fortell vs, *Master Rainolds*, doth *Epiphanius* drawe an argumente from Christs walking on the water, to prooue his bodie reallie present in the sacramentall bread? No such matter can you finde in *Epiphanius*, or any auncient father of Christs Church. That which Christ hath said, he that beleeueth not to be true, is fallen from grace and saluation, as *Epiphanius* writeth: but Christ hath neuer said, that his bodie should be in the compasse of a litle bread. Howbeit what talke you of a *litle bread*? when you teach no bread at all remaineth, but onelie signes and shadowes of bread. False is your doctrine, and foolish is your argument: but bad reasons are good enoughe for such a bad religion.

Of *Peters* walking on the water, is gathered an other argument of like qualitie, to prooue the Popes supreme authoritie: which argument was first inuented  
and



and deuised by *Saint Bernarde* in his second booke and eight Chapter to *Eugenius* a Pope. *Manie waters are many people: Peter* walked on the waters, therefore *Peter* and his successors are rulers ouer manie people, saith good *Saint Bernarde*: to whome your Pope is greatlie bound for deuising such a fine argument, which no auncient Doctor was able to finde. But must we now receiue *Bernards* phantasies, for substantiall proofes of the papall supremacie? No *Master Rainolds*, *Saint Bernarde* hath no warrant to make allegories at his pleasure for confirmation of that Antichristian tyranny, which in those daies was established. Your comparison of this argument with that of *Christs* about the brasen serpent, and of *Pauls* concerning *Isaac* and *Ismael*, is no better then blasphemous. Might *Saint Bernarde* with like authoritie reason thus, *Peter* walked on the waters, therefore he and his successors are supreme gouernours of the vniuersall Church, as *Christ* did shew the manner of his death by the lifting vp of the brasen serpent in the desert? or as *Saint Paul* did prooue the hatred and persecution of false brethren against the true Christians

B b iij by

by example of *Ismael*, and *Isaac*? Had *Bernard* the fullnes of wisdom and trueth, that was in *Christ*? was *Bernard* alwaies directed with that spirit, wherewith *Saint Paul* expounded the scriptures of *God*? Here we may see how baselie you thinke of *Gods* word, to match therewith mens scelie expositions and applications, such as *Saint Bernards* often times were, and this moſte notablie is.

pag. 499.

3

Luc. 19. 35.

An argument is gathered for workes of *supererogation*, out of the *Samaritanes* wordes, *whatſoever thou shalt beſtow more*, or as it is by them tranſlated, *whatſoever thou ſhalt ſupererogate*. This argument (ſaith *Maſter Reynolds*) followeth wel enough, and is *Saint Auguſtins* concluſion, to prooue that *Saint Paul* did *supererogate*, when he might haue receiued all duties for preaching the Goſpell, but would not. That men may remit ſome part of their due, and doe more towards men outwardlie, then they can of neceſſitie be vr-ged to doe, no man will denie: and thus may one man be ſaid to *supererogate* towards another: but what maketh this for workes of *supererogation* towards *God*, whoe requireth both inward and outward obedience

obedience of vs in moſte absolute manner?

For reall preſence a like argument to the firſt is gathered of Chriſts transfiguration, whereof yet *Maſter Rainolds* being aſhamed, ſaith it is not their argument, but onelie a deduction, that Chriſt maie giue vs his bodie in forme of bread and wine. A proper deduction no doubt, of a glorious bodie to prooue no bodie.

That Saints can heare and helpe vs euerie where, becauſe they are like to Angels is a verie bad argument, conſidering that neither Angels can ſo do, for then were they of equall power with God: and though Saints are like to Angels, as in other things, ſo in this, that they marrie not, yet it followeth not that therefore they are equall to Angels. You are glad of ſuch arguments, hauing no other; but if ye had better, ye would not eſteeme ſuch.

Ioseph wrapped Chriſts bodie in ſin-  
don, Therefore Chriſts bodie on the altar  
muſt be laid in pure linnen. In this argument *Maſter Rainolds* cannot tell what I miſlike, whether the reall preſence, or the linnen vſed at the altar, as it was in the ſepulcher, or the relation from one to the

other. I answered in a worde, I mislike all, there being no trueth in anie of all.

pag. 502.

7  
Matt. 23. 1.

The women came to beholde the sepulcher, *Ergo* we must goe to the holie sepulcher in pilgrimage: This argument *Master Rainolds* confesseth cannot indeede prooue that we *must*, but that we *maie* goe in pilgrimage, by example of those godlie and zealous women; which yet is a false and fond deduction, seeing there is no such like cause for vs to goe, as was for them.

pag. 504.

8  
Mark. 16. 12.

That Christ appeared to the twoe disciples in another forme, cannot prooue that he is in the sacrament in forme of bread, for somuch as in Christs bodie noe alteration at this time was wrought, but onelie the disciples eies were helde, that they knew him not, as *Saint Luke* expresselieth.

Luk. 24. 16.

Mat. 7. 34.

9

For your *exorcisme* in baptisme, argument you saie you made none of Christes saying to the dombe and deafe *Ephpheta*. If no argument, no prooffe, if no prooffe, then no cause to vse by example of Christ such *exorcisme* in your baptismes.

pag. 505.

10  
Luk. 1. 3.

*Saint Lukes* preface before his gospell cannot by anie meanes excuse the second booke of *Machabees* from being *Apocryphall*

*cryphall*, wherein the Author craveth pardon for his so slender writing of that historie. There is no likenes of comparison at all betweene the Euangelists endeavour to learne and write the certaine truth, and that authors confession of his infirmities and imperfection in writing his booke. One thing it is to enquire the truth with all diligence, and so hauing found the same to set it forth in writing moste exactlie: an other, hauing written a booke, to desire the readers fauour and forgiuenes, in respect of the writers simplicitie and vnskillfulness. The first detracteth nothing from the wisdom & maiesty of Gods spirit, to search the truth by all such meanes, as by which the same maie be learned: the other argueth a conscience & acknowledgement of wants in writing, which cannot be applied to the holie Ghost, whose whatsoeuer he taketh in hand, moste wiselie and excellentlie performeth the same. Doth *Saint Luke* anie where excuse his want of vterance, his rude, slender, and vnlearned manner of writing? Nothing lesse: nay he protesteth in the same preface that he hath attained to the exacte knowledge of euerie thing, and that he writeth a moste  
certaine

certaine and vndoubted trueth : so farre of  
 is he from crauing pardon of anie man,  
 which the simple writer of that booke of  
*Machabees*, in regard of his owne weak-  
 nes and vnabilitie, thought it expedient  
 for him to doe. Your places out of the A-  
 postle are friuolous, bewraying your grosse  
 ignorance. *S. Paul* saith, that in some part  
 he had written boldelie to the *Romanes*.  
 What then? did he therefore craue pardon  
 for his so bolde writing vnto them? Doth  
 he not shew immediatlie the cause of this  
 boldnes to be, for that he was a minister of  
 Iesus Christ among the gentiles? That he  
 saith he was conuersant among the Co-  
 rinthians *in weakenes, in feare, and trembling*,  
 what concerneth this the writings that  
 he published to the Church? The greatnes  
 of the Lords worke in hand made him to  
 tremble, but for his writings he feared not  
 the iudgement of man, nor euer submitted  
 them to mans discretion. That he desireth  
 them *to beare with his follie, &c.* he spea-  
 keth not to excuse anie follie in him selfe,  
 who had alwaies moste wiselie and graue-  
 lie behaued himselfe towards the Corin-  
 thians, but to reprove rather the singular  
 arrogancie and follie of the false Apostles,  
 who

Rom. vi. 15.

1. Cor. 2. 3.

2. Co. 11. 1. 17.

whoe being in no respect comparable to the Apostle, yet bragged immoderately and preferred themselves before him. This is another case, *Master Rainolds*, unlike to that whereof we spake.

*Men of goodwill*, to whome the Angell pag. 509.  
willeth well, are by our newe diuines of II  
*Rhemes* expounded for men indued with Luc. 3. 14.  
*free will*. And thus saith *Master Rainolds* was it taught in the old gospel. But what gospel he meaneth, it were a good thing to vnderstand. For *S. Lukes* gospel teacheth no such thing, which yet sure I am is the olde and true gospel of Christ. *E. 2. 2. 12.*  
which worde *S. Luke* in that place hath v-  
fed, neuer signifieth free will, but fauour  
and good wil, which one beareth towards  
another. *S. Augustine* was by ignorance  
of the Greeke tongue deceiued: and anie  
man maie soone perceiue that the Angell  
speaketh of Gods loue towards mankind,  
which then moste notablie appeered,  
when the Sonne of God was borne of a  
woman. For our papists to gather hereof  
mans free will, is too childish and absurde  
abuse of holie scripture.

*Christ preached out of Peters shippe:* and Luc. 5. 3.  
therefore our *Rhemists* make an argument  
that



that the wholl Church is *Peters* shipp. If such allegories may goe for sound proofes, then will it be easie not onlie for the Pope to prooue his primacie, but for all other heretikes that euer were, to iustifie their detestable opinions what-soeuer. That by *Peters* ship the fathers haue taught the Church of Christ to be resembled, no man denieth: but they conclude not, nor applie their allegorie so far as you doe, to prooue that as *Peter* was owner of that ship, so he and his successors are gouernours of the wholl Church. Such allegories as this of yours may please fooles in their merie conceits, but wise men will esteeme them no better then they deserue.

*Barnabas* laid downe the price of his land at the Apostles feete: whereupon our *Rhemists* make a long annotation of reuerence due to sacred persons, either *Prophets*, *Apostles*, or *Popes*. Whoe can otherwise thinke but that hereof they meant to make an argumente for kissing of the Popes feet, least aniething concerning the Pope should want due confirmation? yet *Master Rainolds* calleth this and the rest merie conclusions, and complaineth of mockers. Indeed such merie conclusions haue you deuised

pag. 510.

I 3

A. 4. 37.

deuifed manie in your *Annotations*, fitter a great deal to bring your wholl Religion into derifion, then to edifie in true faith: Thus haue you long, and yet still would you mocke the world, but your mockeries are well efpied, the Lord be praifed for it.

*The Queenes Eunuch of Ethiopia came* PAG. 512.  
*to Ierufalem to worfhipp: ergo pilgrimages to* 14  
*holie places are acceptable to God.* A 2. 1. 29. This reason  
 why it fhould not be allowed, *Maſter R.*  
*faieth* he cannot geſſe, and deſiereth me if  
 I haue anie hid imagination, to impart it  
 vnto him: which I am verie well content  
 to doe. The cauſe that mooued this noble  
 man of *Ethiopia* to trauaile ſo farre,  
 waſ for that in *Iudea* onelie was the viſi-  
 ble Church of God, and in *Ierufalem*  
 ſtood the Temple, wherein onelie ſacri-  
 fices might be offered to God. Which  
 being ſo, neceſſarie was it for him to re-  
 paire thither, for the exerciſe of his reli-  
 gion in the Church of God, and place  
 particularlie thereunto appointed by the  
 Lord. This can you not applie to *Rome*  
 or *Ierufalem* now, or anie other place in  
 the world, and therefore manifeſt diſſi-  
 militude and inequality is there betweene  
 this

this *Eunuches* journeying to *Ierusalem*, for so godlie and necessarie causes, and popish pilgrimages to places abroad for noe cause, but onelie for idle and wandering superstition.

pag. 55.

15

Phil. 2. 10.

Concerning putting of our cappes, and making curtesie at the name of Iesus, *Master Ramolds* is verie earnest, and concludeth in the end that I am an Atheist, and make no account of Christ, for denying that, seeing we yeald this honour of capp and curtesie to the letters, name, seale, and seat of the Prince. If this be a true argument, *Master Ramolds*, as you in your vehemencie would haue it seeme, how commeth it to passe, that Gods name amongst you is not honoured with like reuerence of capp and knee whensoever it is heard? will you put of your capp when the Prince is named, and wil you make curtesie at the Popes name, at his triple crowne, or crosse, and will you neuer once stirre your cappes, or bowe your knees, when God is named? Is this your Religion, is this your fashion? Then let me conclude against you, as you haue done against me, that you are by your owne argument very Atheists, such as make no account of  
God

God himfelfe. For otherwife this conclufion of yours, that I am fuch a one for not honouring the name of *Iefus* in fuch fort, is falflie, though moſte maliciouſlie, deuifed. That Iewes and Infidels haue abhorred the name of *Iefus*, I graunt, but no more the name of *Iefus*, then the name of *Chriſt*, ſeeing *Iefus* is *Chriſt*, and *Chriſt* hath as much deſerued to be hated of them as *Iefus*. Chriſtes name may a thouſand times be heard amongſt you, and noe man mooueth capp or knee: *Iefus* is noe ſooner founded, but euerie man by and by putteth of his capp, and ſcrapeth on the ground with his foot, and yet not alwaies, and in all places, but in the Church, and ſpeciallie at reading of the Goſpell. This may breede a more dangerous opinion, then it can remooue anie, that *Iefus* is better then is *Chriſt*, and more worthie of reuerence, which is wicked to imagine.

Now *Maſter Rainolds* hauing in particular made ſome ſeclie deſenſe, as you haue heard, for certaine of their annotations vpon the new Teſtament, noted as notorious abſurd, and ridiculous conclufions, becauſe he knoweth the matter is not yet ſufficiently answered, addeth in the end

end a further prooffe and confirmation of the arguments by example of the scripture it selfe, wherein diuerſe reaſons may be found, and namelie touching the reſurrection; which if they be examined according to philoſophy and humane wiſdome, will followe no better then theirs haue done, but may be thought as improbable & weake, as any that they haue made. This diſcourſe doth *Maſter Rainolds* in manie wordes proſecute, with great ſuperfluitie of ſpeech, and many opprobrious termes after his olde manner. But when he hath talked his pleaſure at full, an anſwere in one word ſhall ouerthrow all, that he hath builded, and as it were cutt in ſunder the threed of all that he hath ſewed thus loſelie together. Whatſoeuer is affirmed or denied in ſcripture, although it be moſte contrarie to mans reaſon, yet is it true and certaine, and muſt without contradiction be beleeued, becauſe the Lord, whoſe word is truth, hath ſaid it. The reſurrection of the fleſh cannot (I graunt) be prooued by philoſophicall reaſons and arguments, but Gods word hath ſet down this for a principle of our faith, that our bodies ſhall riſe againe, and whatſoeuer reaſon

reason iudgeth thereof, faith maketh no doubt but so it shall be. But now *Master Rainolds*, what maketh this for your former collections? because we must beleue Christ and his Apostles in all that they teach, though naturall reason will not so easilie yeald, must we therefore allowe whatsoeuer our nouices of *Rhemes* haue fondlie without authoritie of Gods worde concluded in their Annotations for maintenance of Popish heresie? This forsooth is your argument, if you ment to make any argument at all: if you thought not to driue your speach to this conclusion, then haue you ranged at randon all this while, and spoken neuer a word to that purpose, to the which you shoulde haue directed your talke.

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## CHAP. 17.

*Of certaine blasphemies contained  
in the Annotations.*

Cc

Hetherto

pag. 32.



Etherto hath appeered with what conscience and spirit you haue translated and expounded sundrie places of the new Testament wresting & writhing moſte violently the text of holie ſcripture to confirmation of your Popiſh errors and abſurdities. Wherein I doubt not, but whoſoeuer ſhall conſider with himſelfe aduiſedlie your manner of collection, your argument, your application of ſcripture, and ſhall examine a litle how your concluſion followeth vpon your proofes without all coherence or conſequence of reaſon, muſt needes greatlie miſlike your wholl Religion, that is builded vpon ſo weake, ſo tickle, ſo ruinous a foundation. For vnles it be graunted that of euery thing may be concluded any thing, and that the word of God may be made appliable to all purpoſes, opinions, and doctrines, it is impoſſible that theſe and ſuch like arguments of yours, as you haue in your annotations gathered vpon the wordes of ſcripture, ſhould haue in them ſuch ſtrength and trueth, as Diuinitie and religion requireth. But further when your blaſphe-

moue



mous audacitie in controlling the word of God shall be perceaued, it must of necessity breede in all such as feare God, and reuerence his worde, a far greater alienation of minde from you, and from all your damnable doctrine. Examples of such blasphemies some I alledged, whereof now *Master Rainolds* in his last Chapter intreateth, and with his accustomed boldnes of defending anie thing laboureth to iustifie the same.

The Apostle in his epistle to the He- pag. 529. Sec.  
brewes intreating at large of Christes priesthood, compareth Christ with *Melchisedech*, and by this argument prooueth that Christ is a priest for euer, because he is a priest according to the order of *Melchisedech*: which he confirmeth by testimonie of *Moses* and *Dauid*. In all which treatise the Apostle although he fullie sheweth what resemblance was betwene *Melchisedech* and Christ, yet he maketh not anie mention of the *masse*, nor of the vnbloodie sacrifice of Christes bodie and blood in bread and wine, nor of anie such matter, as by the papists hath beene imagined. Which because our *Rhemists* vnderstoode to be greatlie preiudiciall to  
C c ij                      their

Hebr. 7. 17.

their sacrifice of the *Masse*, they haue moste shamefullie and blasphemouslie behaued themselues in handling this scripture, as to anie that compareth their annotations with the text it selfe maie easily apperee. For they haue plainlie written in their annotations, that all that the Apostle hath alledged, concerning the eternitie of Christes person, and his perpetuall intercession for vs, and euerlasting effect of his death, *prooueth not that in proper signification his priesthood is perpetuall*. Whereof what other thing can possiblie be collected, but that the Apostle hath not by sufficient reasons prooued that thing which he tooke in hand to prooue, that Iesus Christ is a priest for euer after the order of *Melchisedech*? For these men boldelie affirme that all this prooueth not that in proper signification Christs priesthood is perpetuall: then the Apostle in proper signification hath prooued nothing lesse, then that which he went about to prooue, concerning Christes euerlasting priesthood, wherein all our saluation consisteth, & hath but vsed a sleight to make men beleue a thing, which either he coulde not prooue, or at least hath not effectually prooued. Our papists wil haue the

the principall respect of resemblance betweene Christ and *Melchisedech* to stand in offering bread and wine, whereof forth must arise a perpetuall sacrifice to be continued in the Church. Nowe hereof the Apostle hath not spoken so much as one word, nor giuen the least signification of such a matter. What other thing is it then but plaine blasphemie for maintenance of an idolatrous sacrifice to charge the Apostle that he hath not prooued Christs priesthood to be perpetual, which yet he hath by moste necessarie and substantiall arguments prooued? For as the Apostle reasoneth, if Christes person be perpetuall, as it is; and if he make for vs perpetuall intercession, as he doth; and if by his one sacrifice offered once he hath wrought a full and perfect redemption, as he hath; then is it hereof in proper signification prooued, that Christs priesthood also is perpetuall, and then haue these malapert papists blasphemed in denying the Apostles arguments to be good in proper signification, which is in effect to take from them all credit and authoritie. Let *Master Rainolds* deuise what cunning shift he can, yet in truth neuer shall he be

hable to wipe out this blot of blasphemie: when the Apostle hath of purpose laboured to prooue Christs eternall priesthood, and prooued it indeede most inuincible, for these Collegiates of *Rhemes* to come in with their censure vpon the Apostle, and to set downe in plaine termes that all this prooueth not the matter in proper signification, and that the Apostle hath omitted the chiefe and proper prooffe thereof. This is a blasphemie against Christ, and against the holy spirit of God, by which the Apostle in writing was directed.

p<sup>re</sup> 534

But what can *Master Rainolds* saie in excuse of this so manifest blasphemie? He asketh first, *Where saie we that of all those things proposed by the Apostle, it followeth not that Christs priesthood is eternall?* Must you againe be put in minde of your owne Annotation, which your selfe haue at large rehearsed? Haue you not therein expresse in writing published, *All this prooueth not that in proper signification his priest-hood is perpetuall?* And what differeth this from that, which I haue affirmed of you? Hath the Apostle propounded any thing concerning your pretended sacrifice. If he hath, shew vs where, in what words, after

after what sort. If any thing at all can be shewed to this purpose, as nothing indeed can, and without this be shewed, in your opinion the eternitie of Christs priesthood is no waies sufficientlie prooued, doe you not plainlie declare your iudgement to be that it followeth not of al those thinges, which the Apostle hath said that Christes priesthood is eternall? yea but *M. R.* saith, that they haue auouched the cleane contrary in saying, *that all the fathers gather of this deepe and diuine discourse, the eternitie of his Priesthood.* The fathers indeed haue gathered of this discourse most truelie the eternitie of Christs Priesthood, and therein they confute your wicked annotation, that saith, *all this prooueth not Christes Priesthood to be perpetuall.* They vnderstood the Apostle rightlie, and they expounded his meaning faithfully. Shew me now one ancient father if you can *M. R.* that euer saide as you saie, that all this alledged by the Apostle prooueth not in proper signification, that Christes priestthoode, is perpetuall: or els that he taught, as you teach, that Christ must continuallie be sacrificed in forme of bread and wine. This is the point, this shew vs, if you can. For in your An-

notation no such thing is shewed, and all the fathers confesse with one consent, that the Apostle hath prooued soundly the eternitie of Christs Priesthood, and that no other sacrifice remaineth to be offered, but onelie a remembrance and sacrament of that one euerlasting sacrifice to be continued in the Church to the end of the world.

pag. 336.

Secondlie it is confessed by *Master Rainolds* that the Apostle maketh not anie expresse mention of that oblation of bread and wine. But what reason was there, why the Apostle entreating of Christes eternall preisthood, omitted the principall part thereof? Consider good reader, into what miserable straites these men are driuen, and what absurde deuises they are enforced to forge. For their best excuse is that because the Iewes beleued not the first, singular, and soueraigne sacrifice of the crosse, therefore he would not vrge them with this secundarie and dependente sacrifice of the Church. Which in trueth is nothing els, but a seelie shift to salue a desperate sore. For first it is euident the Apostle writ to those that were not ignorant of Christian religion, seeing they had learned already the principles

principles thereof, and are exhorted by the Apostle to proceed to perfection therein. Hebr. 6.1 Secondlie whereas the Apostle hath discoursed so plentifullie of the principal and soueraigne sacrifice, what reason was there to keepe silence of the secondarie sacrifice, as you call it? Might they heare of the greater, and not of the lesse? Might the Apostle vrge so earnestlie vnto them the sacrifice of the crosse, and might he not in a word mention the sacrifice of the Altar? Could the one be more offensive vnto them then the other? Let all men iudge what trueth there is in this deuise.

Of that which followeth concerning this p<sup>2</sup> 540. matter, nothing deserueth answer, saue onelie that *Master Rainolds* asketh of me, whether *Melchisedech* did not sacrifice? I saie, no doubt *Melchisedech* did sacrifice: for otherwise he had not bene a priest. But *Saint Paul* (saith he) maketh no expresse mention thereof. What then, I praie you? Forsooth by *Master Whittakers* iudgement *Saint Paul* omitteth some principall part of *Melchisedechs* priesthood. Whoe euer heard a more foolish collection? it was sufficient for the Apostle that *Melchisedech* was a priest, which is confirmed by plaine testimonie



testimonie of scripture : to rehearse anie speciall kinde of sacrifice by him offered was nothing necessarie to the purpose in hand. And therefore the Apostle hath not omitted any principall part of *Melchisedechs* priesthood, vnles you will say it cannot be prooued necessarilie, that one hath bene a priest, except euerie particular sacrifice that euer was offered by him, be recorded and auouched. This being moste absurd, see how vaine a conceite of yours this was, that the Apostle hath omitted some principall parte of *Melchisedechs* priesthood, because he hath not declared expresselic what speciall sacrifice *Melchisedech* offered.

pag. 543. &c.

Rom. 6. 23.

An other example Inoted out of the sixt Chapter to the Romanes, in that notable place, where the Apostle writeth that the *stipend of sin is death*, but life euerlasting is *the gift of God*. Vpon these words our Rhemists haue noted, that the sequell of speech required, that as he saide, *death or damnation is the stipend of sinne*, so *life euerlasting is the stipend of iustice*, and so it is. Wherein euerie man may behould their intollerable faucines and presumption in setting the holie Apostle to schoole, in  
controu-

controlling his speech, in corrupting his meaning. For if the case had stood so clearlie and roundlie as these men teach, that euen as condemnation is the stipend of sinne, so is eternall life the stipend of iustice, it had bene as easie for the Apostle to haue so written, as to alter his wordes, and hauing saide that death is the wages of sinne, to affirme after another manner of speech that life euerlasting is, not the wages of iustice, but the gift, and free gift of God. And doubtles according to the doctrine of S. Paul, and the holie ghost, it is no other, but proude blasphemie to saie, as the *Rhemists* saie, that *as death is the stipend of sinne, so life euerlasting is the stipend of iustice*: seing the one stipend is of meere due, and desert, the other onelie of grace and mercie: so that if God would enter into iudgement with vs according to the rigour of his iustice, we could not challenge euerlasting life for any iustice that we had wrought, as all the scriptures doe moste aboundantlie and plainelie teach. Their onelie excuse hangeth vpon *Saint Augustine* whoe in a certaine epistle writeth, that *euerlasting life is repayed to our merites going before, and yet may it well be called*  
*grace*

*Epist. 105. ad  
Sixtum.*

grace, because our merites are wrought in vs by grace, not gotten by our owne habilitie: to like effecte he writeth in diuerse other places of his workes and treatises, as euerie one knoweth that hath bene conuersant in reading his bookes. What then? shal we graunt *Saint Augustine* to be an author of this Popish and Sorbonicall doctrine of iustification by merite of workes? Nothing lesse. The answer is easie, and no more easie then true, that by merites *Saint Augustine* vnderstandeth good workes after the manner of speach in latine, and by stipend or reward he meaneth that benefite or giste which God repaieth to good workes, & to the workers of iustice. What difference then is there betweene our *Sorbonists*, and *Saint Augustine*, with whome we also consent? In wordes may seeme no difference at all: in substance and truth of doctrine as great difference, as is betweene heauen and earth, life and death, God and man. We know and confesse with *Saint Augustine* according to the doctrine of holie scripture, that life eternall is a reward of iustice and good workes, but not as death is a stipend of sinne, according to the *Sorbonists* and  
*Rhemists*

*Rhemists* religion. And howsoever *Saint Augustine* pleaseth them in his exposition of this place, the which notwithstanding being rightlie vnderstood maketh nothing for them, yet other fathers haue obserued of the Apostles wordes set downe in this manner, that eternall life is onelie a gift, not deserued, but freelie bestowed, and that this was the cause whie the Apostle applied not the name of stipend to life euerlasting, as he had done before to death. Looke vpon *Origen* in his commentaries vpon the fourth of the Romans, and the latter end of the sixt. And this as it is sound and sincere doctrine, so must it also of all Christians necessarilie be confessed. For he that sinneth, hath deserued death worthilie, in respect of the sinne committed, which is a transgression of Gods will and commaundement: and for which without remission there is no hope to escape eternall condemnation. But can he that worketh well, for one, or two, or moe good workes, claime vnto himself as a due debt, the kingdome of heauen for the same? For what if the Lord will examine our workes straitlie according to his lawe in euerie circumstance, our inward zeale,  
loue,

loue, intention, desire of Gods glorie, continuance and perseuerance in well doing, conformitie of our will with the rule of Gods word, and shall finde in the worke and in the worker great infirmitie, manie wants, much imperfection, manifold sins in the meane time, both in thought, in worde, and deed, shall the good workes notwithstanding being thus tried & found in them-selues insufficient & vnanswerable to gods iustice, and also hauing manie finnes inherent together with them in the same person, stand vp before the Lorde, and challenge of right the reward of life euerlasting in his kingdome? Neuer durste yet anie childe of God vpon trust and confidence of his owne iustice, challenge such debt at the handes of God, or yet appeare at all in his presence.

The Prophet Dauid although he were a holie man, and had not onelie repented hartelie for his wicked deedes, but also brought forth manifold fruites of repentance and regeneration, yet desireth moste humblie of the Lord that he *would not enter into iudgement with him*, forsomuch as if he woulde so doe, neither he nor anie man liuing could escape condemnation. And  
againc:

again: *If thou (saith he) wilt marke our iniquities, O Lorde whoe can stand before thee?* psal. 130. 3.

Wherein he plainlie teacheth, that for a man to trust in his workes, how good or glorious soeuer they are or seeme to be, and vpon this confidence of his merites to looke for heauen as a due reward at gods handes, is not onelie to deceiue himselfe, but to incurre that iudgemente and condemnation, which the Lord for his sinnes, and vnworthines, that by examination he findeth in him, might iustlie cast vpon him. Therefore he saith in another Psalm that they are happie, not which haue good workes wherein to trust, but *whose sinnes are forgiven, and whose iniquities are couered.* psal. 32. 1.

And this haue also all the godlie fathers of Christiess Church euermore confessed, that their workes of due and debt deserued nothing of the Lord but punishment, and therefore disclaiming all their merites, and acknowledging their owne manifold transgressions and imperfections they flie to the Lordes mercie onlie, and trust to be saued by grace and remission of their sins, not by desert or merite of their righteousness that they haue wrought.

Yea the Romane Church it selfe which  
moste

moste of all magnifieth the merites of workes, yet being secretlie, and as it were vnwittingly caried away with sway of this trueth, hath sometimes made open confession thereof, and taught all hir children to sing an other song, then that which now so commonly is heard amongst them of iustification and saluation through merite of their workes. For in the seruice that is prescribed for the dead this praier is set forth to be vsed of all, and is oftentimes repeated, *Domine quando veneris iudicare terram, ubi me abscondam á vultu ira tua?* *Quia peccavi nimis in vita mea. Commissa mea pauesco, & ante te erubesco: dum veneris iudicare, noli me condemnare. Quia peccavi nimis in vita mea.* that is, O Lord when thou shalt come to iudge the earth, where shal I hide my selfe from the presence of thy wrath? Because I haue sinned exceedinglie in my life. My misdedes I am afraid of, and I blush before thee: when thou shalt come to iudge, condemne me not. For I haue sinned exceedingly in my life. Thus is euerie one taught to praie, and this you confesse to be a good praier, and necessarie for all to vse, as at other times, so especially when death approacheth. And verelie howsoeuer it is now for a fashion with

In officio defunctorum



with great countenance, and vehement  
disputation auouched by some, that we  
merite heauen by our good workes, yet I  
am perswaded that no aduersarie of con-  
science can otherwise thinke, or dare in  
perill of death otherwise saie, but that he  
hath deserued for his sinnes punishment  
and death euerlasting, and cannot auoide  
the same, if God will render to his workes  
the reward that of due belongeth vnto  
them: and therefore casting awaie all trust  
in his workes, will aske pardon and mercy,  
not claime any debt or due reward of the  
Lord. So though in their life time many of  
them be obstinatlie bent, and haue in their  
mouth nothing so much, as good workes,  
merite, rewarde, due, debt, recompense for  
their wel doing, yet the time drawing near,  
when they must holde vp their handes at  
the barre of the Lords iudgement seat,  
and there must make answer for them-  
selues, and their workes must be tried by  
the lawe of God, they giue ouer their  
former confidence, they haue no ioie in  
them-selues, yea they distrust their owne  
workes, they tremble and quake inwardly,  
they are in fearfull heauines and perplex-  
itie of minde, they knowe not whither to

• Dd

turne

turne them-selues, and if God giue such grace vnto them, then they see and forsake their error of deseruing heauen, then they confesse they are sinners, and therefore guiltie of death, and then learne that lesson in their end, which afore in their life time they would not vnderstand.

Yet doth euerie faithfull Christian, keeping as much as in him lieth the commandments of God, hope for the kingdome of heauen, aske eternall life, yea and also in some sorte promise to his workes the crowne of glorie, not for merite and worthines of his works, but in respect of Gods meere mercy, whoe hath promised to bestowe vpon vs and our workes greater reward, then we can possiblie deserue. This is the difference betweene the doctrine of Christ, of the Prophets, of the Apostles, and of the fathers, which we follow, and the doctrine of the *Sorbonistes*, and *Rhymists*, and all *Papists*, which whoe so holdeth shall be sure neuer to be saued. Thus appeereth how vaine and childish it is, that you intitle your schoole of *Sorbone* with the names of *Salomon*, *Danid*, *Esaie*, *Ieremy*, *Peter*, *Paule*, *Augustine*, as though they had euer bene entred into that Colledge

ledge, and taken degree in your schoole:  
whereas whosoever marketh the point of  
difference betweene their doctrine and  
that of *Sorbone*, shall plainlie perceiue they  
were no *Sorbonists*, nor euer allowed the  
*Sorbonicall* and pharisaicall iustice of me-  
rites. How ignorantlie you obiect shame-  
full ignorance to me, maie appeere by that  
which now and before hath bene aun-  
swered, it being indeed manifest that  
your selfe either know not the true  
state of the controuersie, or els  
haue replied neuer a word  
aptlie to purpose.

(\*)

*Soli Deo sit gloria.*



## ERRATA.

Pa. 37. lin 17. strange. p. 86 15 there. p. 143. 1. meaning. p. 144. 17. renegates. p. 294 21 as well p 334. 5. is as corrupt pag. 351. 20. *sim*. and in certaine copies p. 159. the last line. and pag. 160. the first line read it thus; before *Valentinian* to haue a Councell: that a Councell by the Emperour. &c.

Other errors perhaps haue escaped: but the reader (I trust) will easily espie, correct, and pardon them.



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